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Painted by Sr. J. Reynolds. Engraved by C. Knight.

Right Hon.ble Edmund Burke.

Published 12th June 1804 by T. Ostell Ave Maria Lane.

MAXIMS,

OPINIONS AND CHARACTERS,

MORAL, POLITICAL, AND ECONOMICAL,

FROM THE WORKS OF

THE RIGHT HON. EDMUND BURKE.

TO WHICH IS PREFIXED,

AN EULOGY ON MR. BURKE,

BY

THE LATE DR. LAURENCE.

VOL. I.

Third Edition.

LONDON:

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1815.

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NEW YORK

TO THE

RIGHT HONOURABLE

WILLIAM WINDHAM, M. P.

SIR,

A DEDICATION is so generally considered merely as a solicitation for patronage, or pecuniary reward, that I think it necessary to disclaim being actuated by either of those motives in my present address to you. I inscribe these Volumes to you as a sincere, though feeble token of the profound respect which I feel for your character. I inscribe them to the Statesman whose rectitude, foresight, vigilance, and wisdom, deserve the loudest applause of that country, in the service of which they have incessantly been exerted. Could I have discovered any one who possessed these high qualities in a superior degree to yourself, I should not, in this dedication, have had the honour of declaring myself,

Your very obedient,
and very humble Servant,

THE EDITOR.

May 26th, 1804.

wisdom. These, scattered as they are through eight volumes, it has been the aim of the Editor to collect, and arrange under various heads. By this means the sentiments of Mr. Burke, on any subject, may be seen at one glance. The task has not been without labour; with what success it may have been executed, the Public will decide.

That any passage, quoted in these volumes, may be readily found in Mr. Burke's works, the Editor has added an Index of Reference. The edition referred to, is that of 1803, in eight 8vo. volumes.

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MAXIMS AND OPINIONS.

MAXIMS AND OPINIONS,

MORAL, POLITICAL, AND ECONOMICAL.

ABJECTNESS.

IF we have deserved this kind of evil fame from any thing we have done in a state of prosperity, I am sure, that it is not an abject conduct in adversity that can clear our reputation. Well is it known that ambition can creep as well as soar. The pride of no person in a flourishing condition is more justly to be dreaded, than that of him who is mean and cringing under a doubtful and unprosperous fortune.

* * * *

We know that over-labouring a point of this kind, has the direct contrary effect from what we wish. We know that there is a legal presumption against men *quando se nimiis purgitant;* and if a charge of ambition is not refuted by an affected humility, certainly the character of fraud and perfidy is still less to be washed away by indications of meanness. Fraud and prevarication are servile vices. They sometimes grow out of the necessities, always out of the habits, of slavish and degenerate spirits: and on

the theatre of the world, it is not by assuming the mask of a Davus or a Geta that an actor will obtain credit for manly simplicity and a liberal openness of proceeding. It is an erect countenance; it is a firm adherence to principle; it is a power of resisting false shame and frivolous fear, that assert our good faith and honour, and assure to us the confidence of mankind.

ABUSE OF POWER IN REMOTE COLONIES.

It is difficult for the most wise and upright government to correct the abuses of remote delegated power, productive of unmeasured wealth, and protected by the boldness and strength of the same ill-got riches. These abuses, full of their own wild native vigour, will grow and flourish under mere neglect. But where the supreme authority, not content with winking at the rapacity of its inferiour instruments, is so shameless and corrupt as openly to give bounties and premiums for disobedience to its laws; when it will not trust to the activity of avarice in the pursuit of its own gains; when it secures public robbery by all the careful jealousy and attention with which it ought to protect property from such violence; the commonwealth then is become totally perverted from its purposes; neither God nor man will long endure it; nor will it long endure itself. In that case, there is an unnatural infection, a pestilential taint fermenting in the constitution of society, which fever and convulsions of some kind or other must throw off; or in which the vital powers, worsted in an unequal struggle, are pushed back upon themselves, and by a reversal of their whole functions, fester to gangrene, to death; and instead of what was but just now the delight and boast of the creation, there will be cast out in the face of the sun, a bloated, putrid, noisome car-

cass, full of stench and poison, an offence, a horrour, a lesson to the world.

ACCURACY OF JUDGMENT.

NOTHING is such an enemy to accuracy of judgment as a coarse discrimination; a want of such classification and distribution as the subject admits of.

ACTS OF GRACE, OR INSOLVENT ACTS.

I NEVER relished acts of grace; nor ever submitted to them but from despair of better. They are a dishonourable invention, by which, not from humanity, not from policy; but merely because we have not room enough to hold these victims of the absurdity of our laws, we turn loose upon the public three or four thousand naked wretches, corrupted by the habits, debased by the ignominy, of a prison. If the creditor had a right to those carcasses as a natural security for his property, I am sure we have no right to deprive him of that security. But if the few pounds of flesh were not necessary to his security, we had not a right to detain the unfortunate debtor, without any benefit at all to the person who confined him.—Take it as you will, we commit injustice.

ADVICE.

IF I were to venture any advice, in any case, it would be my best. The sacred duty of an adviser (one of the most inviolable that exists) would lead me, towards a real enemy, to act as if my best friend were the party concerned.

AFFECTION.

THERE is nothing interesting in the concerns of men, whom we love and honour, that is beneath our attention.—"Love," says one of our old poets, "esteems

no office mean;" and with still more spirit, "entire affection scorneth nicer hands."

AMBITION.

THE same sun which gilds all nature, and exhilarates the whole creation, does not shine upon disappointed ambition. It is something that rays out of darkness, and inspires nothing but gloom and melancholy. Men in this deplorable state of mind, find a comfort in spreading the contagion of their spleen. They find an advantage too; for it is a general popular error to imagine the loudest complainers for the public to be the most anxious for its welfare. If such persons can answer the ends of relief and profit to themselves, they are apt to be careless enough about either the means or the consequences.

AMERICA.

As long as Europe shall have any possessions either in the southern or the northern parts of that America, even separated as it is by the ocean, it must be considered as a part of the European system.

ANALOGIES.

I AM not of opinion that the race of men, and the commonwealths they create, like the bodies of individuals, grow effete and languid and bloodless, and ossify by the necessities of their own conformation, and the fatal operation of longevity and time. These analogies between bodies natural and politic, though they may sometimes illustrate arguments, furnish no argument of themselves. They are but too often used under the colour of a specious philosophy, to find apologies for the despair of laziness and pusillanimity, and to excuse the want of all manly efforts, when the exigencies of our country call for them the more loudly.

* * * *

In all speculations upon men and human affairs, it is of no small moment to distinguish things of accident from permanent causes, and from effects that cannot be altered. It is not every irregularity in our movement that is a total deviation from our course. I am not quite of the mind of those speculators, who seem assured, that necessarily, and by the constitution of things, all states have the same periods of infancy, manhood, and decrepitude, that are found in the individuals who compose them. Parallels of this sort rather furnish similitudes to illustrate or to adorn, than supply analogies from whence to reason. The objects which are attempted to be forced into an analogy are not found in the same classes of existence. Individuals are physical beings, subject to laws universal and invariable. The immediate cause acting in these laws may be obscure: The general results are subjects of certain calculation. But commonwealths are not physical but moral essences. They are artificial combinations; and in their proximate efficient cause, the arbitrary productions of the human mind. We are not yet acquainted with the laws which necessarily influence the stability of that kind of work made by that kind of agent. There is not in the physical order (with which they do not appear to hold any assignable connexion) a distinct cause by which any of those fabrics must necessarily grow, flourish, or decay; nor, in my opinion, does the moral world produce any thing more determinate on that subject, than what may serve as an amusement (liberal indeed, and ingenious, but still only an amusement) for speculative men. I doubt whether the history of mankind is yet complete enough, if ever it can be so, to furnish grounds for a sure theory on the internal causes which necessarily affect the fortune of a state. I am far from denying the operation of such

causes: But they are infinitely uncertain, and much more obscure, and much more difficult to trace, than the foreign causes that tend to raise, to depress, and sometimes to overwhelm a community.

FESTIVE ANNIVERSARIES.

THE appointment of festive anniversaries has ever in the sense of mankind been held the best method of keeping alive the spirit of any institution.

APPEALS TO THE POOR AGAINST WAR.

THE ground of a political war is of all things that which the poor labourer and manufacturer are the least capable of conceiving. This sort of people know in general that they must suffer by war. It is a matter to which they are sufficiently competent, because it is a matter of feeling. The *causes* of a war are not matters of feeling, but of reason and foresight, and often of remote considerations, and of a very great combination of circumstances, which *they* are utterly incapable of comprehending; and, indeed, it is not every man in the highest classes who is altogether equal to it. Nothing, in a general sense, appears to me less fair and justifiable, (even if no attempt were made to inflame the passions) than to submit a matter on discussion to a tribunal incapable of judging of more than *one side* of the question.

ARBITRARY POWER.

ARBITRARY power is so much to the depraved taste of the vulgar, of the vulgar of every description, that almost all the dissensions which lacerate the commonwealth, are not concerning the manner in which it is to be exercised, but concerning the hands in which it is to be placed. Somewhere they are resolved to have it. Whether they desire it to be

vested in the many or the few, depends with most men upon the chance which they imagine they themselves may have of partaking in the exercise of that arbitrary sway, in the one mode or in the other.

* * * *

It is by lying dormant a long time, or being at first very rarely exercised, that arbitrary power steals upon a people. On the next unconstitutional act, all the fashionable world will be ready to say—Your prophecies are ridiculous, your fears are vain, you see how little of the mischiefs which you formerly foreboded are come to pass. Thus, by degrees, that artful softening of all arbitrary power, the alleged infrequency or narrow extent of its operation, will be received as a sort of aphorism—and Mr. *Hume* will not be singular in telling us, that the felicity of mankind is no more disturbed by it, than by earthquakes, or thunder, or the other more unusual accidents of nature.

ARISTOCRACY.

A TRUE natural aristocracy is not a separate interest in the state, or separable from it. It is an essential integrant part of any large body rightly constituted. It is formed out of a class of legitimate presumptions, which, taken as generalities, must be admitted for actual truths. To be bred in a place of estimation; to see nothing low and sordid from one's infancy; to be taught to respect one's self; to be habituated to the censorial inspection of the public eye; to look early to public opinion; to stand upon such elevated ground as to be enabled to take a large view of the wide-spread and infinitely diversified combinations of men and affairs in a large society; to have leisure to read, to reflect, to converse; to be

enabled to draw the court and attention of the wise and learned wherever they are to be found;—to be habituated in armies to command and to obey; to be taught to despise danger in the pursuit of honour and duty; to be formed to the greatest degree of vigilance, foresight, and circumspection, in a state of things in which no fault is committed with impunity, and the slightest mistakes draw on the most ruinous consequences—to be led to a guarded and regulated conduct, from a sense that you are considered as an instructor of your fellow-citizens in their highest concerns, and that you act as a reconciler between God and man—to be employed as an administrator of law and justice, and to be thereby amongst the first benefactors to mankind—to be a professor of high science, or of liberal and ingenuous art—to be amongst rich traders, who from their success are presumed to have sharp and vigorous understandings, and to possess the virtues of diligence, order, constancy, and regularity, and to have cultivated an habitual regard to commutative justice—these are the circumstances of men, that form what I should call a *natural* aristocracy, without which there is no nation. *See* NOBILITY.

ATHEISM.

WE know, and it is our pride to know, that man is by his constitution a religious animal; that atheism is against not only our reason but our instinct; and that it cannot prevail long.

* * * *

Boldness formerly was not the character of Atheists as such. They were even of a character nearly the reverse; they were formerly like the old Epicureans, rather an unenterprizing race. But of late they are

grown active, designing, turbulent, and seditious. They are sworn enemies to Kings, Nobility, and Priesthood. We have seen all the Academicians at Paris, with Condorcet, the friend and correspondent of Priestley, at their head, the most furious of the extravagant Republicans.

* * * *

Of all men, the most dangerous is a warm, hot-headed, zealous Atheist. This sort of man aims at dominion, and his means are, the words he always has in his mouth, " L'égalité naturelle des Hommes, et la Souverainté du Peuple."

* * * *

They who have made but superficial studies in the natural history of the human mind, have been taught to look on religious opinions as the only cause of enthusiastic zeal, and sectarian propagation. But there is no doctrine whatever, on which men can warm, that is not capable of the very same effect. The social nature of man impels him to propagate his principles, as much as physical impulses urge him to propagate his kind. The passions give zeal and vehemence. The understanding bestows design and system. The whole man moves under the discipline of his opinions. Religion is among the most powerful causes of enthusiasm. When any thing concerning it becomes an object of much meditation, it cannot be indifferent to the mind. They who do not love religion, hate it. The rebels to God perfectly abhor the author of their being. They hate him " with all their heart, with all their mind, with all their soul, and with all their strength." He never presents himself to their thoughts, but to menace and alarm them. They cannot strike the sun out of

Heaven, but they are able to raise a smouldering smoke that obscures him from their own eyes. Not being able to revenge themselves on God, they have a delight in vicariously defacing, degrading, torturing, and tearing in pieces his image in man. Let no one judge of them by what he has conceived of them, when they were not incorporated, and had no lead. They were then only passengers in a common vehicle. They were then carried along with the general motion of religion in the community, and without being aware of it, partook of its influence. In that situation, at worst, their nature was left free to counterwork their principles. They despaired of giving any very general currency to their opinions. They considered them as a reserved privilege for the chosen few. But when the possibility of dominion lead, and propagation presented themselves, and that the ambition, which before had so often made them hypocrites, might rather gain than lose by a daring avowal of their sentiments, then the nature of this infernal spirit, which has "evil for its good," appeared in its full perfection. Nothing indeed but the possession of some power can with any certainty discover, what at the bottom is the true character of any man.

* * * *

I call it *atheism by establishment*, when any state, as such, shall not acknowledge the existence of God as a moral governor of the world; when it shall offer to him no religious or moral worship;—when it shall abolish the Christian religion by a regular decree;—when it shall persecute with a cold, unrelenting, steady cruelty, by every mode of confiscation, imprisonment, exile, and death, all its ministers;—when it shall generally shut up, or pull down, churches; when the few buildings which remain of

this kind shall be opened only for the purpose of making a profane apotheosis of monsters, whose vices and crimes have no parallel amongst men, and whom all other men consider as objects of general detestation, and the severest animadversion of law. When, in the place of that religion of social benevolence, and of individual self-denial, in mockery of all religion, they institute impious, blasphemous, indecent theatric rites, in honour of their vitiated, perverted reason, and erect altars to the personification of their own corrupted and bloody republic;—when schools and seminaries are founded at public expence to poison mankind, from generation to generation, with the horrible maxims of this impiety;—when wearied out with incessant martyrdom, and the cries of a people hungering and thirsting for religion, they permit it, only as a tolerated evil—I call this *atheism by establishment.*

AUTHORITY.

THERE is nothing certain in the principles of jurisprudence, if this be not undeniably true, that when a special authority is given to any persons by name, to do some particular act, that no others, by virtue of general powers, can obtain a legal title to intrude themselves into that trust, and to exercise those special functions in their place.

BONDS OF NATIONS.

THE operation of dangerous and delusive first principles obliges us to have recourse to the true ones. In the intercourse between nations, we are apt to rely too much on the instrumental part. We lay too much weight upon the formality of treaties and compacts. We do not act much more wisely when we trust to the interests of men as guarantees of their

engagements. The interests frequently tear to pieces the engagements; and the passions trample upon both. Entirely to trust to either, is to disregard our own safety, or not to know mankind. Men are not tied to one another by papers and seals. They are led to associate by resemblances, by conformities, by sympathies. It is with nations as with individuals. Nothing is so strong a tie of amity between nation and nation as correspondence in laws, customs, manners, and habits of life. They have more than the force of treaties in themselves. They are obligations written in the heart. They approximate men to men, without their knowledge, and sometimes against their intentions. The secret, unseen, but irrefragable bond of habitual intercourse, holds them together, even when their perverse and litigious nature sets them to equivocate, scuffle, and fight about the terms of their written obligations.

BOOKS.

NOTHING ought to be more weighed than the nature of books recommended by public authority. So recommended, they soon form the character of the age. Uncertain indeed is the efficacy, limited indeed is the extent, of a virtuous institution. But if education takes in *vice* as any part of its system, there is no doubt but that it will operate with abundant energy, and to an extent indefinite. The magistrate, who in favour of freedom thinks himself obliged to suffer all sorts of publications, is under a stricter duty than any other, well to consider what sort of writers he shall authorize; and shall recommend, by the strongest of all sanctions, that is, by public honours and rewards. He ought to be cautious how he recommends authors of mixed or ambiguous morality. He ought to be fearful of putting into the hands of youth

writers indulgent to the peculiarities of their own complexion, lest they should teach the humours of the professor, rather than the principles of the science. He ought, above all, to be cautious in recommending any writer who has carried marks of a deranged understanding; for where there is no sound reason, there can be no real virtue; and madness is ever vitious and malignant.

BRIBERY.

It is by bribing, not so often by being bribed, that wicked politicians bring ruin on mankind. Avarice is a rival to the pursuits of many. It finds a multitude of checks, and many opposers, in every walk of life. But the objects of ambition are for the few; and every person who aims at indirect profit, and therefore wants other protection than innocence and law, instead of its rival becomes its instrument. There is a natural allegiance and fealty due to this domineering paramount evil, from all the vassal vices, which acknowledge its superiority, and readily militate under its banners; and it is under that discipline alone that avarice is able to spread to any considerable extent, or to render itself a general public mischief.

PROSCRIPTION OF CATHOLICS.

This way, of *proscribing the citizens by denominations and general descriptions,* dignified by the name of reason of state, and security for constitutions and commonwealths, is nothing better at bottom than the miserable invention of an ungenerous ambition, which would fain hold the sacred trust of power, without any of the virtues or any of the energies, that give a title to it; a receipt of policy, made up of a detestable compound of malice, cowardice, and

sloth. They would govern men against their will; but in that government they would be discharged from the exercise of vigilance, providence, and fortitude; and therefore, that they may sleep on their watch, they consent to take some one division of the society into partnership of the tyranny over the rest. But let government, in what form it may be, comprehend the whole in its justice, and restrain the suspicious by its vigilance; let it keep watch and ward; let it discover by its sagacity, and punish by its firmness, all delinquency against its power, whenever delinquency exists in the overt acts; and then it will be as safe as ever God and nature intended it should be. Crimes are the acts of individuals, and not of denominations; and therefore arbitrarily to class men under general descriptions, in order to proscribe and punish them in the lump for a presumed delinquency, of which perhaps but a part, perhaps none at all, are guilty, is indeed a compendious method, and saves a world of trouble about proof; but such a method instead of being law, is an act of unnatural rebellion against the legal dominion of reason and justice; and this vice, in any constitution that entertains it, at one time or other will certainly bring on its ruin.

* * * *

This way of proscribing men by whole nations, as it were, from all the benefits of the constitution to which they were born, I never can believe to be politic or expedient, much less necessary for the existence of any state or church in the world. Whenever I shall be convinced, which will be late and reluctantly, that the safety of the church is utterly inconsistent with all the civil rights whatsoever of the far larger part of the inhabitants of our country, I shall be extremely sorry for it; because I shall think the

church to be truly in danger. It is putting things into the position of an ugly alternative, into which, I hope in God, they never will be put.

* * * *

I know well that there is a cant language current, about the difference between an exclusion from employments even to the most rigorous extent, and an exclusion from the natural benefits arising from a man's own industry. I allow, that under some circumstances, the difference is very material in point of justice, and that there are considerations which may render it adviseable for a wise government to keep the leading parts of every branch of civil and military administration in hands of the best trust: But a total exclusion from the commonwealth is a very different thing. When a government subsists (as governments formerly did) on an estate of its own, with but few and inconsiderable revenues drawn from the subject, then the few officers which existed in such establishments were naturally at the disposal of that government which paid the salaries out of its own coffers: there an exclusive preference could hardly merit the name of proscription. Almost the whole produce of a man's industry at that time remained in his own purse to maintain his family. But times alter, and the *whole* estate of government is from private contribution. When a very great portion of the labour of individuals goes to the state, and is by the state again refunded to individuals, through the medium of offices, and in this circuitous progress from the private to the public, and from the public again to the private fund, the families from whom the revenue is taken are indemnified, and an equitable balance between the government and the sub-

ject is established. But if a great body of the people who contribute to this state lottery, are excluded from all the prizes, the stopping the circulation with regard to them may be a most cruel hardship, amounting in effect to being double and treble taxed; and it will be felt as such to the very quick by all the families high and low of those hundreds of thousands, who are denied their chance in the returned fruits of their own industry. This is the thing meant by those who look upon the public revenue only as a spoil; and will naturally wish to have as few as possible concerned in the division of the booty. If a state should be so unhappy as to think it cannot subsist without such a barbarous proscription, the persons so proscribed ought to be indemnified by the remission of a large part of their taxes, by an immunity from the offices of public burden, and by an exemption from being pressed into any military or naval service.

* * * *

Bad laws are the worst sort of tyranny. In such a country as this, they are of all bad things the worst, worse by far than any where else; and they derive a particular malignity even from the wisdom and soundness of the rest of our institutions. For very obvious reasons you cannot trust the crown with a dispensing power over any of your laws. However, a government, be it as bad as it may, will, in the exercise of a discretionary power, discriminate times and persons; and will not ordinarily pursue any man, when its own safety is not concerned. A mercenary informer knows no distinction. Under such a system, the obnoxious people are slaves, not only to the government, but they live at the mercy of every individual; they are at once the slaves of the whole community, and of every part of it; and the worst

and most unmerciful men are those on whose goodness they most depend.

In this situation men not only shrink from the frowns of a stern magistrate; but they are obliged to fly from their very species. The seeds of destruction are sown in civil intercourse, in social habitudes. The blood of wholesome kindred is infected. Their tables and beds are surrounded with snares. All the means given by Providence to make life safe and comfortable, are perverted into instruments of terror and torment. This species of universal subserviency, that makes the very servant who waits behind your chair, the arbiter of your life and fortune, has such a tendency to degrade and abase mankind, and to deprive them of that assured and liberal state of mind, which alone can make us what we ought to be, that I vow to God I would sooner bring myself to put a man to immediate death for opinions I disliked, and so to get rid of the man and his opinions at once, than to fret him with a feverish being, tainted with the jail-distemper of a contagious servitude, to keep him above ground, an animated mass of putrefaction, corrupted himself, and corrupting all about him.

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The taking away of a vote is the taking away the shield which the subject has, not only against the oppression of power, but that worst of all oppressions, the persecution of private society, and private manners. No candidate for parliamentary influence is obliged to the least attention towards them, either in cities or counties. On the contrary, if they should become obnoxious to any bigoted or malignant people amongst whom they live, it will become the interest of those who court popular favour, to use the numberless means which always reside in magistracy

and influence, to oppress them. The proceedings in a certain county in Munster, during the unfortunate period I have mentioned, read a strong lecture on the cruelty of depriving men of that shield, on account of their speculative opinions.

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If property be artificially separated from franchise, the franchise must in some way or other, and in some proportion, naturally attract property to it. Many are the collateral disadvantages, amongst a *privileged* people, which must attend on those who have *no* privileges.

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The question is not whether you are to overturn the catholick, to set up the protestant. Such an idea in the present state of the world is too contemptible. Our business is to leave to the schools the discussion of the controverted points, abating as much as we can the acrimony of disputants on all sides. It is for christian statesmen, as the world is now circumstanced, to secure their common basis, and not to risk the subversion of the whole fabrick by pursuing these distinctions with an ill-timed zeal.

CHANGE.

We must all obey the great law of change. It is the most powerful law of nature, and the means perhaps of its conservation. All we can do, and that human wisdom can do, is to provide that the change shall proceed by insensible degrees. This has all the benefits which may be in change, without any of the inconveniences of mutation.

CHARACTERS OF MEN.

It is in the relaxation of security, it is in the expansion of prosperity, it is in the hour of dilatation of the heart, and of its softening into festivity and pleasure,

that the real character of men is discerned. If there is any good in them, it appears then or never. Even wolves and tigers, when gorged with their prey, are safe and gentle. It is at such times that noble minds give all the reins to their good nature. They indulge their genius even to intemperance, in kindness to the afflicted, in generosity to the conquered; forbearing insults, forgiving injuries, overpaying benefits. Full of dignity themselves, they respect dignity in all, but they feel it sacred in the unhappy. But it is then, and basking in the sunshine of unmerited fortune, that low, sordid, ungenerous, and reptile souls swell with their hoarded poisons; it is then that they display their odious splendor, and shine out in the full lustre of their native villany and baseness. It is in that season that no man of sense or honour can be mistaken for one of them.

CHARITY.

WITHOUT all doubt, charity to the poor is a direct and obligatory duty upon all Christians, next in order after the payment of debts, full as strong, and by nature made infinitely more delightful to us. Puffendorff, and other casuists, do not, I think, denominate it quite properly, when they call it a duty of imperfect obligation. But the manner, mode, time, choice of objects, and proportion, are left to private discretion; and, perhaps, for that very reason it is performed with the greater satisfaction, because the discharge of it has more the appearance of freedom; recommending us besides very specially to the divine favour, as the exercise of a virtue most suitable to a being sensible of its own infirmity.

* * * *

It is better to cherish virtue and humanity, by leaving much to free will, even with some loss to the

object, than to attempt to make men mere machines and instruments of a political benevolence. The world on the whole will gain by a liberty, without which virtue cannot exist.

CHARTERS.

If the bank should, by every species of mismanagement, fall into a state similar to that of the East India company; if it should be oppressed with demands it could not answer, engagements which it could not perform, and with bills for which it could not procure payment; no charter should protect the mismanagement from correction, and such public grievances from redress. If the city of London had the means and will of destroying an empire, and of cruelly oppressing and tyrannizing over millions of men as good as themselves, the charter of the city of London should prove no sanction to such tyranny and such oppression. Charters are kept, when their purposes are maintained: they are violated, when the privilege is supported against its end and its object.

POLITICAL CHEATS.

Cheats and deceivers never can repent. The fraudulent have no resource but in fraud. They have no other good in their magazine. They have no virtue or wisdom in their minds, to which, in a disappointment concerning the profitable effects of fraud and cunning, they can retreat. The wearing out of an old, serves only to put them upon the invention of a new delusion. Unluckily too, the credulity of dupes is as inexhaustible as the invention of knaves. They never give people possession; but they always keep them in hope.

CHURCH ESTABLISHMENT OF ENGLAND.

First, I beg leave to speak of our church establishment, which is the first of our prejudices, not a prejudice destitute of reason, but involving in it profound and extensive wisdom. I speak of it first. It is first, and last, and midst in our minds. For, taking ground on that religious system, of which we are now in possession, we continue to act on the early received, and uniformly continued sense of mankind. That sense not only, like a wise architect, hath built up the august fabric of states, but like a provident proprietor, to preserve the structure from prophanation and ruin, as a sacred temple, purged from all the impurities of fraud, and violence, and injustice, and tyranny, hath solemnly and for ever consecrated the commonwealth, and all that officiate in it. This consecration is made, that all who administer in the government of men, in which they stand in the person of God himself, should have high and worthy notions of their function and destination; that their hope should be full of immortality; that they should not look to the paltry pelf of the moment, nor to the temporary and transient praise of the vulgar, but to a solid, permanent existence, in the permanent part of their nature, and to a permanent fame and glory, in the example they leave as a rich inheritance to the world.

Such sublime principles ought to be infused into persons of exalted situations; and religious establishments provided, that may continually revive and enforce them. Every sort of moral, every sort of civil, every sort of politic institution, aiding the rational and natural ties that connect the human understanding and affections to the divine, are not more than necessary, in order to build up that wonderful struc-

ture, Man; whose prerogative it is, to be in a great degree a creature of his own making; and who when made as he ought to be made, is destined to hold no trivial place in the creation. But whenever man is put over men, as the better nature ought ever to preside, in that case more particularly, he should as nearly as possible be approximated to his perfection.

The consecration of the state, by a state religious establishment, is necessary also to operate with a wholesome awe upon free citizens; because, in order to secure their freedom, they must enjoy some determinate portion of power. To them therefore a religion connected with the state, and with their duty towards it, becomes even more necessary than in such societies, where the people by the terms of their subjection are confined to private sentiments, and the management of their own family concerns. All persons possessing any portion of power ought to be strongly and awfully impressed with an idea that they act in trust; and that they are to account for their conduct in that trust to the one great master, author, and founder of society.

This principle ought even to be more strongly impressed upon the minds of those who compose the collective sovereignty than upon those of single princes. Without instruments, these princes can do nothing. Whoever uses instruments, in finding helps, finds also impediments. Their power is therefore by no means complete; nor are they safe in extreme abuse. Such persons, however elevated by flattery, arrogance, and self-opinion, must be sensible that, whether covered or not by positive law, in some way or other they are accountable even here for the abuse of their trust. If they are not cut off by a rebellion of their people, they may be strangled by the very janissaries kept

for their security against all other rebellion. Thus we have seen the king of France sold by his soldiers for an increase of pay. But where popular authority is absolute and unrestrained, the people have an infinitely greater, because a far better founded confidence in their own power. They are themselves, in a great measure, their own instruments. They are nearer to their objects. Besides, they are less under responsibility to one of the greatest controlling powers on earth, the sense of fame and estimation. The share of infamy that is likely to fall to the lot of each individual in public acts, is small indeed; the operation of opinion being in the inverse ratio to the number of those who abuse power. Their own approbation of their own acts has to them the appearance of a public judgment in their favour. A perfect democracy is therefore the most shameless thing in the world. As it is the most shameless, it is also the most fearless. No man apprehends in his person he can be made subject to punishment. Certainly the people at large never ought: for as all punishments are for example towards the conservation of the people at large, the people at large can never become the subject of punishment by any human hand *. It is therefore of infinite importance that they should not be suffered to imagine that their will, any more than that of kings, is the standard of right and wrong. They ought to be persuaded that they are full as little entitled, and far less qualified, with safety to themselves, to use any arbitrary power whatsoever; that therefore they are not, under a false shew of liberty, but, in truth, to exercise an unnatural inverted domination, tyrannically to exact, from those who officiate in the state, not an entire devotion to their interest,

* Quicquid multis peccatur inultum.

which is their right, but an abject submission to their occasional will; extinguishing thereby, in all those who serve them, all moral principle, all sense of dignity, all use of judgment, and all consistency of character, whilst by the very same process they give themselves up a proper, a suitable, but a most contemptible prey to the servile ambition of popular sycophants or courtly flatterers.

When the people have emptied themselves of all the lust of selfish will, which without religion it is utterly impossible they ever should, when they are conscious that they exercise, and exercise perhaps in a higher link of the order of delegation, the power, which to be legitimate must be according to that eternal immutable law, in which will and reason are the same, they will be more careful how they place power in base and incapable hands. In their nomination to office, they will not appoint to the exercise of authority, as to a pitiful job, but as to a holy function; not according to their sordid selfish interest, nor to their wanton caprice, nor to their arbitrary will; but they will confer that power (which any man may well tremble to give or to receive) on those only, in whom they may discern that predominant proportion of active virtue and wisdom, taken together and fitted to the charge, such, as in the great and inevitable mixed mass of human imperfections and infirmities, is to be found.

When they are habitually convinced that no evil can be acceptable, either in the act or the permission, to him whose essence is good, they will be better able to extirpate out of the minds of all magistrates, civil, ecclesiastical, or military, any thing that bears the least resemblance to a proud and lawless domination.

But one of the first and most leading principles on

which the commonwealth and the laws are consecrated, is lest the temporary possessors and life-renters in it, unmindful of what they have received from their ancestors, or of what is due to their posterity, should act as if they were the entire masters; that they should not think it amongst their rights to cut off the entail, or commit waste on the inheritance, by destroying at their pleasure the whole original fabric of their society; hazarding to leave to those who come after them, a ruin instead of an habitation—and teaching these successors as little to respect their contrivances, as they had themselves respected the institutions of their forefathers. By this unprincipled facility of changing the state as often, and as much, and in as many ways as there are floating fancies or fashions, the whole chain and continuity of the common-wealth would be broken. No one generation could link with the other. Men would become little better than the flies of a summer.

And first of all, the science of jurisprudence, the pride of the human intellect, which, with all its defects, redundancies, and errors, is the collected reason of ages, combining the principles of original justice with the infinite variety of human concerns, as a heap of old exploded errors, would be no longer studied. Personal self-sufficiency and arrogance (the certain attendants upon all those who have never experienced a wisdom greater than their own) would usurp the tribunal. Of course, no certain laws, establishing invariable grounds of hope and fear, would keep the actions of men in a certain course, or direct them to a certain end. Nothing stable in the modes of holding property, or exercising function, could form a solid ground on which any parent could speculate in the education of his offspring, or in a choice

for their future establishment in the world. No principles would be early worked into the habits. As soon as the most able instructor had completed his laborious course of institution, instead of sending forth his pupil, accomplished in a virtuous discipline, fitted to procure him attention and respect, in his place in society, he would find every thing altered; and that he had turned out a poor creature to the contempt and derision of the world, ignorant of the true grounds of estimation. Who would insure a tender and delicate sense of honour to beat almost with the first pulses of the heart, when no man could know what would be the test of honour in a nation, continually varying the standard of its coin? No part of life would retain its acquisitions. Barbarism with regard to science and literature, unskilfulness with regard to arts and manufactures, would infallibly succeed to the want of a steady education and settled principle; and thus the commonwealth itself would, in a few generations, crumble away, be disconnected into the dust and powder of individuality, and at length dispersed to all the winds of heaven.

To avoid therefore the evils of inconstancy and versatility, ten thousand times worse than those of obstinacy and the blindest prejudice, we have consecrated the state, that no man should approach to look into its defects or corruptions but with due caution; that he should never dream of beginning its reformation by its subversion; that he should approach to the faults of the state as to the wounds of a father, with pious awe and trembling solicitude. By this wise prejudice we are taught to look with horrour on those children of their country who are prompt rashly to hack that aged parent in pieces, and put him into the kettle of magicians, in hopes that by their poison-

ous weeds, and wild incantations, they may regenerate the paternal constitution, and renovate their father's life.

Society is indeed a contract. Subordinate contracts for objects of mere occasional interest may be dissolved at pleasure—but the state ought not to be considered as nothing better than a partnership agreement in a trade of pepper and coffee, callico or tobacco, or some other such low concern, to be taken up for a little temporary interest, and to be dissolved by the fancy of the parties. It is to be looked on with other reverence; because it is not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature. It is a partnership in all science; a partnership in all art; a partnership in every virtue, and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born. Each contract of each particular state is but a clause in the great primæval contract of eternal society, linking the lower with the higher natures, connecting the visible and invisible world, according to a fixed compact sanctioned by the inviolable oath which holds all physical and all moral natures, each in their appointed place. This law is not subject to the will of those, who by an obligation above them, and infinitely superior, are bound to submit their will to that law. The municipal corporations of that universal kingdom are not morally at liberty at their pleasure, and on their speculations of a contingent improvement, wholly to separate and tear asunder the bands of their subordinate community, and to dissolve it into an unsocial, uncivil, unconnected chaos of elementary principles. It is the first and supreme

necessity only, a necessity that is not chosen but chooses, a necessity paramount to deliberation, that admits no discussion, and demands no evidence, which alone can justify a resort to anarchy. This necessity is no exception to the rule; because this necessity itself is a part too of that moral and physical disposition of things to which man must be obedient by consent or force; but if that which is only submission to necessity should be made the object of choice, the law is broken, nature is disobeyed, and the rebellious are outlawed, cast forth, and exiled, from this world of reason, and order, and peace, and virtue, and fruitful penitence, into the antagonist world of madness, discord, vice, confusion, and unavailing sorrow.

These, my dear Sir, are, were, and I think long will be, the sentiments of not the least learned and reflecting part of this kingdom. They who are included in this description, form their opinions on such grounds as such persons ought to form them. The less enquiring receive them from an authority, which those whom Providence dooms to live on trust need not be ashamed to rely on. These two sorts of men move in the same direction, though in a different place. They both move with the order of the universe. They all know or feel this great ancient truth: "Quod illi principi et præpotenti Deo qui "omnem hunc mundum regit, nihil eorum quæ quidem fiant in terris acceptius quam concilia et cœtus hominum jure sociati quæ civitates appellantur." They take this tenet of the head and heart not from the great name which it immediately bears, nor from the greater from whence it is derived; but from that which alone can give true weight and sanction to any learned opinion, the common nature and common relation of men. Persuaded that

things ought to be done with reference, and refering all to the point of reference to which all should be directed, they think themselves bound, not only as individuals in the sanctuary of the heart, or as congregated in that personal capacity, to renew the memory of their high origin and cast; but also in their corporate character to perform their national homage to the institutor, and author and protector of civil society; without which civil society man could not by any possibility arrive at the perfection of which his nature is capable, nor even make a remote and faint approach to it. They conceive that He who gave our nature to be perfected by our virtue, willed also the necessary means of its perfection—He willed therefore the state—He willed its connexion with the source and original archetype of all perfection. They who are convinced of this his will, which is the law of laws and sovereign of sovereigns, cannot think it reprehensible that this our corporate fealty and homage, that this our recognition of a signiory paramount, I had almost said this oblation of the state itself, as a worthy offering on the high altar of universal praise, should be performed as all public solemn acts are performed, in buildings, in music, in decoration, in speech, in the dignity of persons, according to the customs of mankind, taught by their nature; that is, with modest splendor, with unassuming state, with mild majesty and sober pomp. For those purposes they think some part of the wealth of the country is as usefully employed as it can be, in fomenting the luxury of individuals. It is the public ornament. It is the public consolation. It nourishes the public hope. The poorest man finds his own importance and dignity in it, whilst the wealth and pride of individuals at every moment makes the man of humble rank and fortune

sensible of his inferiority, and degrades and vilifies his condition. It is for the man in humble life, and to raise his nature, and to put him in mind of a state in which the privileges of opulence will cease, when he will be equal by nature, and may be more than equal by virtue, that this portion of the general wealth of his country is employed and sanctified.

I assure you I do not aim at singularity. I give you opinions which have been accepted amongst us, from very early times to this moment, with a continued and general approbation, and which indeed are so worked into my mind, that I am unable to distinguish what I have learned from others from the results of my own meditation.

It is on some such principles that the majority of the people of England, far from thinking a religious national establishment unlawful, hardly think it lawful to be without one. In France you are wholly mistaken if you do not believe us above all other things attached to it, and beyond all other nations; and when this people has acted unwisely and unjustifiably in its favour (as in some instances they have done most certainly) in their very errors you will at least discover their zeal.

This principle runs through the whole system of their polity. They do not consider their church establishment as convenient, but as essential to their state; not as a thing heterogeneous and separable; something added for accommodation; what they may either keep up or lay aside, according to their temporary ideas of convenience. They consider it as the foundation of their whole constitution, with which, and with every part of which, it holds an indissoluble union. Church and state are ideas inseparable in their minds, and scarcely is the one ever mentioned without mentioning the other.

Our education is so formed as to confirm and fix this impression. Our education is in a manner wholly in the hands of ecclesiastics, and in all stages from infancy to manhood. Even when our youth, leaving schools and universities, enter that most important period of life which begins to link experience and study together, and when with that view they visit other countries, instead of old domestics whom we have seen as governors to principal men from other parts, three-fourths of those who go abroad with our young nobility and gentlemen are ecclesiastics; not as austere masters, nor as mere followers; but as friends and companions of a graver character, and not seldom persons as well born as themselves. With them, as relations, they most commonly keep up a close connexion through life. By this connexion we conceive that we attach our gentlemen to the church; and we liberalize the church by an intercourse with the leading characters of the country.

So tenacious are we of the old ecclesiastical modes and fashions of institution, that very little alteration has been made in them since the fourteenth or fifteenth century; adhering in this particular, as in all things else, to our old settled maxim, never entirely nor at once to depart from antiquity. We found these old institutions, on the whole, favourable to morality and discipline; and we thought they were susceptible of amendment, without altering the ground. We thought that they were capable of receiving and meliorating, and above all of preserving, the accessions of science and literature, as the order of Providence should successively produce them. And after all, with this gothic and monkish education (for such it is in the ground-work) we may put in our claim to as ample and as early a share in all the improvements

in science, in arts, and in literature, which have illuminated and adorned the modern world, as any other nation in Europe; we think one main cause of this improvement was our not despising the patrimony of knowledge which was left us by our forefathers.

It is from our attachment to a church establishment that the English nation did not think it wise to entrust that great fundamental interest of the whole to what they trust no part of their civil or military public service, that is, to the unsteady and precarious contribution of individuals. They go further. They certainly never have suffered and never will suffer the fixed estate of the church to be converted into a pension, to depend on the treasury, and to be delayed, withheld, or perhaps to be extinguished by fiscal difficulties; which difficulties may sometimes be pretended for political purposes, and are in fact often brought on by the extravagance, negligence, and rapacity of politicians. The people of England think that they have constitutional motives, as well as religious, against any project of turning their independent clergy into ecclesiastical pensioners of state. They tremble for their liberty, from the influence of a clergy dependent on the crown; they tremble for the public tranquillity from the disorders of a factious clergy, if it were made to depend upon any other than the crown. They therefore made their church, like their king and their nobility, independent.

From the united considerations of religious and constitutional policy, from their opinion of a duty to make a sure provision for the consolation of the feeble and the instruction of the ignorant, they have incorporated and identified the estate of the church with the mass of *private property*, of which the state is not the proprietor, either for use or dominion, but

the guardian only and the regulator. They have ordained that the provision of this establishment might be as stable as the earth on which it stands, and should not fluctuate with the Euripus of funds and actions.

The men of England, the men, I mean, of light and leading in England, whose wisdom (if they have any) is open and direct, would be ashamed, as of a silly deceitful trick, to profess any religion in name, which by their proceedings they appear to contemn. If by their conduct (the only language that rarely lies) they seemed to regard the great ruling principle of the moral and the natural world, as a mere invention to keep the vulgar in obedience, they apprehend that by such a conduct they would defeat the politic purpose they have in view. They would find it difficult to make others believe in a system to which they manifestly gave no credit themselves. The christian statesmen of this land would indeed first provide for the *multitude;* because it is the *multitude;* and is therefore, as such, the first object in the ecclesiastical institution, and in all institutions. They have been taught, that the circumstance of the gospel's being preached to the poor, was one of the great tests of its true mission. They think, therefore, that those do not believe it, who do not take care it should be preached to the poor. But as they know that charity is not confined to any one description, but ought to apply itself to all men who have wants, they are not deprived of a due and anxious sensation of pity to the distresses of the miserable great. They are not repelled through a fastidious delicacy, at the stench of their arrogance and presumption, from a medicinal attention to their mental blotches and running sores. They are sensible, that religious instruction is of more consequence to them than to any others;

from the greatness of the temptation to which they are exposed; from the important consequences that attend their faults; from the contagion of their ill example; from the necessity of bowing down the stubborn neck of their pride and ambition to the yoke of moderation and virtue; from a consideration of the fat stupidity and gross ignorance concerning what imports men most to know, which prevails at courts, and at the head of armies, and in senates, as much as at the loom and in the field.

The English people are satisfied, that to the great the consolations of religion are as necessary as its instructions. They too are among the unhappy. They feel personal pain and domestic sorrow. In these they have no privilege, but are subject to pay their full contingent to the contributions levied on mortality. They want this sovereign balm under their gnawing cares and anxieties, which being less conversant about the limited wants of animal life, range without limit, and are diversified by infinite combinations in the wild and unbounded regions of imagination. Some charitable dole is wanting to these, our often very unhappy brethren, to fill the gloomy void that reigns in minds which have nothing on earth to hope or fear; something to relieve in the killing languor and over-laboured lassitude of those who have nothing to do; something to excite an appetite to existence in the palled satiety which attends on all pleasures which may be bought, where nature is not left to her own process, where even desire is anticipated, and therefore fruition defeated by meditated schemes and contrivances of delight; and no interval, no obstacle, is interposed between the wish and the accomplishment.

The people of England know how little influence the teachers of religion are likely to have with the

wealthy and powerful of long standing, and how much less with the newly fortunate, if they appear in a manner no way assorted to those with whom they must associate, and over whom they must even exercise, in some cases, something like an authority. What must they think of that body of teachers, if they see it in no part above the establishment of their domestic servants? If the poverty were voluntary, there might be some difference. Strong instances of self-denial operate powerfully on our minds; and a man who has no wants has obtained great freedom and firmness, and even dignity. But as the mass of any description of men are but men, and their poverty cannot be voluntary, that disrespect which attends upon all lay poverty, will not depart from the ecclesiastical. Our provident constitution has therefore taken care that those who are to instruct presumptuous ignorance, those who are to be censors over insolent vice, should neither incur their contempt, nor live upon their alms; nor will it tempt the rich to a neglect of the true medicine of their minds. For these reasons, whilst we provide first for the poor, and with a parental solicitude, we have not relegated religion (like something we were ashamed to shew) to obcure municipalities or rustic villages. No! we will have her to exalt her mitred front in courts and parliaments. We will have her mixed throughout the whole mass of life, and blended with all the classes of society. The people of England will shew to the haughty potentates of the world, and to their talking sophisters, that a free, a generous, an informed nation, honours the high magistrates of its church; that it will not suffer the insolence of wealth and titles, or any other species of proud pretension, to look down with scorn upon what they look up to with reverence; nor presume to trample on that ac-

quired personal nobility, which they intend always to be, and which often is, the fruit, not the reward, (for what can be the reward?) of learning, piety, and virtue. They can see, without pain or grudging, an archbishop precede a duke. They can see a bishop of Durham, or a bishop of Winchester, in possession of ten thousand pounds a year; and cannot conceive why it is in worse hands than estates to the like amount in the hands of this earl, or that squire; although it may be true, that so many dogs and horses are not kept by the former, and fed with the victuals which ought to nourish the children of the people. It is true, the whole church revenue is not always employed, and to every shilling, in charity; nor perhaps ought it; but something is generally so employed. It is better to cherish virtue and humanity, by leaving much to free will, even with some loss to the object, than to attempt to make men mere machines and instruments of a political benevolence. The world on the whole will gain by a liberty, without which virtue cannot exist.

When once the commonwealth has established the estates of the church as property, it can, consistently, hear nothing of the more or the less. Too much and too little are treason against property. What evil can arise from the quantity in any hand, whilst the supreme authority has the full, sovereign superintendance over this, as over any property, to prevent every species of abuse; and, whenever it notably deviates, to give to it a direction agreeable to the purposes of its institution.

In England most of us conceive that it is envy and malignity towards those who are often the beginners of their own fortune, and not a love of the self-denial and mortification of the ancient church, that makes some look askance at the distinctions, and honours,

and revenues, which, taken from no person, are set apart for virtue. The ears of the people of England are distinguishing. They hear these men speak broad. Their tongue betrays them. Their language is in the *patois* of fraud; in the cant and gibberish of hypocrisy. The people of England must think so, when these praters affect to carry back the clergy to that primitive evangelic poverty, which, in the spirit, ought always to exist in them, (and in us too, however we may like it) but in the thing must be varied, when the relation of that body to the state is altered; when manners, when modes of life, when indeed the whole order of human affairs has undergone a total revolution. We shall believe those reformers to be then honest enthusiasts, not as now we think them, cheats and deceivers, when we see them throwing their own goods into common, and submitting their own persons to the austere discipline of the early church.

With these ideas rooted in their minds, the commons of Great Britain, in the national emergencies, will never seek their resource from the confiscation of the estates of the church and poor. Sacrilege and proscription are not among the ways and means of our committee of supply. The Jews in Change-alley have not yet dared to hint their hopes of a mortgage on the revenues belonging to the see of Canterbury. I am not afraid that I shall be disavowed, when I assure you, that there is not *one* public man in this kingdom, whom you would wish to quote; no not one of any party or description, who does not reprobate the dishonest, perfidious, and cruel confiscation which the national assembly has been compelled to make, of that property which it was their first duty to protect.

It is with the exultation of a little national pride

I tell you, that those amongst us who have wished to pledge the societies of Paris in the cup of their abominations, have been disappointed. The robbery of your church has proved a security to the possessions of ours. It has roused the people. They see with horror and alarm that enormous and shameless act of proscription. It has opened, and will more and more open, their eyes upon the selfish enlargement of mind, and the narrow liberality of sentiment of insidious men, which, commencing in close hypocrisy and fraud, have ended in open violence and rapine. At home we behold similar beginnings. We are on our guard against similar conclusions.

CHURCH ESTATES.

With regard to the estates possessed by bishops and canons, and commendatory abbots, I cannot find out for what reason some landed estates may not be held otherwise than by inheritance. Can any philosophic spoiler undertake to demonstrate the positive or the comparative evil, of having a certain, and that too a large portion of landed property, passing in succession through persons whose title to it is, always in theory, and often in fact, an eminent degree of piety, morals, and learning; a property, which, by its destination, in their turn, and on the score of merit, gives to the noblest families renovation and support, to the lowest the means of dignity and elevation; a property the tenure of which is the performance of some duty, (whatever value you may chodse to set upon that duty) and the character of whose proprietors demands at least an exterior decorum and gravity of manners; who are to exercise a generous but temperate hospitality; part of whose income they are to consider as a trust for charity; and who, even when they fail in their trust, when

they slide from their character, and degenerate into a mere common secular nobleman or gentleman, are in no respect worse than those who may succeed them in their forfeited possessions? Is it better that estates should be held by those who have no duty than by those who have one?—by those whose character and destination point to virtues, than by those who have no rule and direction in the expenditure of their estates but their own will and appetite? Nor are these estates held altogether in the character or with the evils supposed inherent in mortmain. They pass from hand to hand with a more rapid circulation than any other. No excess is good; and therefore too great a proportion of landed property may be held officially for life; but it does not seem to me of material injury to any commonwealth, that there should exist some estates that have a chance of being acquired by other means than the previous acquisition of money.

CIRCULATION OF MONEY.

CIRCULATION of money is a great convenience, but a substitute for it may be found. Whilst the great objects of production and consumption, corn, cattle, wine, and the like, exist in a country, the means of giving them circulation with more or less convenience, cannot be *wholly* wanting.

CLAMOUR OF CITIZENS, &c. AGAINST MONOPOLY.

THE cry of the people in cities and towns, though unfortunately (from a fear of their multitude and combination) the most regarded, ought in *fact*, to be the *least* attended to upon this subject; for citizens are in a state of utter ignorance of the means by which they are to be fed, and they contribute little or nothing, except in an infinitely circuitous manner, to their own maintenance. They

are truly "*Fruges consumere nati.*" They are to be heard with great respect and attention upon matters within their province, that is, on trades and manufactures; but on any thing that relates to agriculture, they are to be listened to with the same *reverence* which we pay to the dogmas of other ignorant and presumptuous men.

CLASSIFICATION OF CITIZENS.

THE legislators who framed the antient republics knew that their business was too arduous to be accomplished with no better apparatus than the metaphysics of an under graduate, and the mathematics and arithmetics of an exciseman. They had to do with men, and they were obliged to study human nature. They had to do with citizens, and they were obliged to study the effects of those habits which are communicated by the circumstances of civil life. They were sensible that the operation of this second nature on the first produced a new combination; and thence arose many diversities amongst men, according to their birth, their education, their professions, the periods of their lives, their residence in towns or in the country, their several ways of acquiring and of fixing property, and according to the quality of the property itself, all which rendered them as it were so many different species of animals. From hence they thought themselves obliged to dispose their citizens into such classes, and to place them in such situations in the state as their peculiar habits might qualify them to fill, and to allot to them such appropriated privileges as might secure to them what their specific occasions required, and which might furnish to each description such force as might protect it in the conflict caused by the diversity of interests, that must exist, and must contend, in all

complex society: for the legislator would have been ashamed, that the coarse husbandman should well know how to assort and to use his sheep, horses, and oxen, and should have enough of common sense not to abstract and equalize them all into animals, without providing for each kind an appropriate food, care, and employment; whilst he, the œconomist, disposer, and shepherd of his own kindred, subliming himself into an airy metaphysician, was resolved to know nothing of his flocks but as men in general. It is for this reason that Montesquieu observed very justly, that in their classification of the citizens, the great legislators of antiquity made the greatest display of their powers, and even soared above themselves. It is here that your modern legislators have gone deep into the negative series, and sunk even below their own nothing. As the first sort of legislators attended to the different kinds of citizens, and combined them into one commonwealth, the others, the metaphysical and alchemistical legislators, have taken the direct contrary course. They have attempted to confound all sorts of citizens, as well as they could, into one homogeneous mass; and then they divided this amalgama into a number of incoherent republics. They reduce men to loose counters, merely for the sake of simple telling, and not to figures whose power is to arise from their place in the table. The elements of their own metaphysics might have taught them better lessons. The troll of their categorical table might have informed them that there was something else in the intellectual world besides *substance* and *quantity*. They might learn from the catechism of metaphysics that there were eight heads more,* in every complex deliberation,

* Qualitas, Relatio, Actio, Passio, Ubi, Quando, Situs, Habitus.

which they have never thought of, though these, of all the ten, are the subject on which the skill of man can operate any thing at all. So far from this able disposition of some of the old republican legislators, which follows with a solicitous accuracy the moral conditions and propensities of men, they have levelled and crushed together all the orders which they found, even under the coarse unartificial arrangement of the monarchy, in which mode of government the classing of the citizens is not of so much importance as in a republic. It is true, however, that every such classification, if properly ordered, is good in all forms of government; and composes a strong barrier against the excesses of despotism, as well as it is the necessary means of giving effect and permanence to a republic. For want of something of this kind, if the present project of a republic should fail, all securities to a moderated freedom fail along with it; all the indirect restraints which mitigate despotism are removed; insomuch that if monarchy should ever again obtain an entire ascendency in France, under this or under any other dynasty, it will probably be, if not voluntarily tempered at setting out, by the wise and virtuous counsels of the prince, the most completely arbitrary power that has ever appeared on earth. This is to play a most desperate game.

CLERGY OF FRANCE.

When my occasions took me into France, towards the close of the late reign, the clergy under all their forms, engaged a considerable part of my curiosity. So far from finding (except from one set of men, not then very numerous though very active) the complaints and discontents against that body, which some publications had given me reason to expect, I

perceived little or no public or private uneasiness on their account. On further examination, I found the clergy in general, persons of moderate minds and decorous manners; I include the seculars, and the regulars of both sexes. I had not the good fortune to know a great many of the parochial clergy; but in general I received a perfectly good account of their morals, and of their attention to their duties. With some of the higher clergy I had a personal acquaintance; and of the rest in that class, very good means of information. They were, almost all of them, persons of noble birth. They resembled others of their own rank; and where there was any difference, it was in their favour. They were more fully educated than the military noblesse; so as by no means to disgrace their profession by ignorance, or by want of fitness for the exercise of their authority. They seemed to me, beyond the clerical character, liberal and open; with the hearts of gentlemen, and men of honour; neither insolent nor servile in their manners and conduct. They seemed to me rather a superior class; a set of men, amongst whom you would not be surprised to find a *Fenelon*. I saw among the clergy in Paris (many of the description are not to be met with any where) men of great learning and candour; and I had reason to believe, that this description was not confined to Paris. What I found in other places, I know was accidental; and therefore to be presumed a fair sample. I spent a few days in a provincial town, where, in the absence of the bishop, I passed my evenings with three clergymen, his vicars-general, persons who would have done honour to any church. They were all well informed; two of them of deep, general, and extensive erudition, ancient and modern, oriental and western; particularly in their own profession. They had a more extensive knowledge of

COMPETENCE. CIRCUMSTANCES. PRUDENCE.

In matters of state, a constitutional competence to act, is in many cases the smallest part of the question.

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Men of sense, when new projects come before them, always think a discourse proving the mere right or mere power of acting in the manner proposed, to be no more than a very unpleasant way of mis-spending time. They must see the object to be of proper magnitude to engage them; they must see the means of compassing it to be next to certain; the mischiefs not to counterbalance the profit; they will examine how a proposed imposition or regulation agrees with the opinion of those who are likely to be affected by it; they will not despise the consideration even of their habitudes and prejudices. They wish to know how it accords or disagrees with the true spirit of prior establishments, whether of government or of finance; because they well know, that in the complicated œconomy of great kingdoms, and immense revenues, which in a length of time, and by a variety of accidents, have coalesced into a sort of body, an attempt towards a compulsory equality in all circumstances, and an exact practical definition of the supreme rights in every case, is the most dangerous and chimerical of all enterprises.

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It is indeed difficult, perhaps impossible, to give limits to the mere *abstract* competence of the supreme power, such as was exercised by parliament at that time; but the limits of a *moral* competence, subjecting, even in powers more indisputably sovereign, occasional will to permanent reason, and to the steady

maxims of faith, justice, and fixed fundamental policy, are perfectly intelligible, and perfectly binding upon those who exercise any authority, under any name, or under any title, in the state. The house of lords, for instance, is not morally competent to dissolve the house of commons; no, nor even to dissolve itself, nor to abdicate, if it would, its portion in the legislature of the kingdom. Though a king may abdicate for his own person, he cannot abdicate for the monarchy. By as strong, or by a stronger reason, the house of commons cannot renounce its share of authority. The engagement and pact of society, which generally goes by the name of the constitution, forbids such invasion and such surrender. The constituent parts of a state are obliged to hold their public faith with each other, and with all those who derive any serious interest under their engagements, as much as the whole state is bound to keep its faith with separate communities. Otherwise competence and power would soon be confounded, and no law be left but the will of a prevailing force.

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I cannot stand forward, and give praise or blame to any thing which relates to human actions, and human concerns, on a simple view of the object, as it stands stripped of every relation, in all the nakedness and solitude of metaphysical abstraction. Circumstances (which with some gentlemen pass for nothing) give in reality to every political principle its distinguishing colour, and discriminating effect. The circumstances are what render every civil and political scheme beneficial or noxious to mankind.

* * * *

What a number of faults have led to this multitude

of misfortunes, and almost all from this one source, that of considering certain general maxims, without attending to circumstances, to times, to places, to conjectures, and to actors! If we do not attend scrupulously to all these, the medicine of to-day becomes the poison of to-morrow.

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As if the same end may not, and must not, be compassed, according to its circumstances, by a great diversity of ways. Thus in Great Britain some of our establishments are apt for the support of credit. They stand therefore upon a principle of their own, distinct from, and in some respects contrary to, the relation between prince and subject. It is a new species of contract superinduced upon the old contract of the state. The idea of power must as much as possible be banished from it; for power and credit are things adverse, incompatible: *Non bene conveniunt, nec in una sede morantur.* Such establishments are our great *monied* companies. To tax them would be critical and dangerous, and contradictory to the very purpose of their institution; which is credit, and cannot therefore be taxation. But the nation, when it gave up that power, did not give up the advantage; but supposed, and with reason, that government was overpaid in credit for what it seemed to lose in authority. In such a case, to talk of the rights of sovereignty, is quite idle. Other establishments supply other modes of public contribution. Our *trading* companies, as well as individual importers, are a fit subject of revenue by customs. Some establishments pay us by a *monopoly* of their consumption and their produce. This, nominally no tax, in reality comprehends all taxes. Such establishments are our colonies. To tax them, would be as erroneous in policy, as rigorous in

equity. Ireland supplies us by furnishing troops in war; and by bearing part of our foreign establishment in peace. She aids us at all times by the money that her absentees spend amongst us; which is no small part of the rental of that kingdom. Thus Ireland contributes her part. Some objects bear port duties. Some are fitter for an inland excise. The mode varies, the object is the same. To strain these from their old and inveterate leanings, might impair the old benefit, and not answer the end of the new project.

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The world of contingency and political combination is much larger than we are apt to imagine. We never can say what may, or may not happen, without a view to all the actual circumstances. Experience upon other data than those, is of all things the most delusive. Prudence in new cases can do nothing on grounds of retrospect. A constant vigilance and attention to the train of things as they successively emerge, and to act on what they direct, are the only sure courses. The physician that let blood, and by blood-letting cured one kind of plague, in the next added to its ravages.

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Thus the two very difficult points, superiority in the presiding state, and freedom in the subordinate, were on the whole sufficiently, that is, practically, reconciled; without agitating those vexatious questions, which in truth rather belong to metaphysics than politics, and which can never be moved without shaking the foundations of the best governments that have ever been constituted by human wisdom.

* * * *

That discretion which in judicature is well said by

Lord Coke to be a crooked cord, in legislature is a golden rule.

* * * *

Lawyers, I know, cannot make the distinction, for which I contend; because they have their strict rule to go by. But legislators ought to do what lawyers cannot; for they have no other rules to bind them, but the great principles of reason and equity, and the general sense of mankind. These they are bound to obey and follow; and rather to enlarge and enlighten law by the liberality of legislative reason, than to fetter and bind their higher capacity by the narrow constructions of subordinate artificial justice.

* * * *

Whether all this can be reconciled in legal speculation, is a matter of no consequence. It is reconciled in policy; and politics ought to be adjusted, not to human reasonings, but to human nature; of which the reason is but a part, and by no means the greatest part.

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No lines can be laid down for civil or political wisdom. They are a matter incapable of exact definition. But, though no man can draw a stroke between the confines of day and night, yet light and darkness are upon the whole tolerably distinguishable.

* * * *

The practical consequences of any political tenet go a great way in deciding upon its value. Political problems do not primarily concern truth or falsehood. They relate to good or evil. What in the result is likely to produce evil, is politically false: that which is productive of good, politically true.

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The rules and definitions of prudence can rarely be exact; never universal.

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The decisions of prudence (contrary to the system of the insane reasoners) differ from those of judicature: and that almost all the former are determined on the more or the less, the earlier or the later, and on a balance of advantage and inconvenience, of good and evil.

* * * *

It is not worth our while to discuss, like sophisters, whether, in no case, some evil, for the sake of some benefit, is to be tolerated. Nothing universal can be rationally affirmed on any moral, or any political subject. Pure metaphysical abstraction does not belong to these matters. The lines of morality are not like the ideal lines of mathematics. They are broad and deep as well as long. They admit of exceptions; they demand modifications. These exceptions and modifications are not made by the process of logic, but by the rules of prudence. Prudence is not only the first in rank of the virtues political and moral, but she is the director, the regulator, the standard of them all. Metaphysics cannot live without definition; but prudence is cautious how she defines. Our courts cannot be more fearful in suffering fictitious cases to be brought before them for eliciting their determination on a point of law, than prudent moralists are in putting extreme and hazardous cases of conscience upon emergencies not existing.

* * * *

There is a courageous wisdom: there is also a false reptile prudence, the result not of caution but of fear. Under misfortunes it often happens that the nerves of the understanding are so relaxed, the pressing

peril of the hour so completely confounds all the faculties, that no future danger can be properly provided for, can be justly estimated, can be so much as fully seen. The eye of the mind is dazzled and vanquished. An abject distrust of ourselves, an extravagant admiration of the enemy, present us with no hope but in a compromise with his pride, by a submission to his will. This short plan of policy is the only counsel which will obtain a hearing. We plunge into a dark gulph with all the rash precipitation of fear. The nature of courage is, without a question, to be conversant with danger; but in the palpable night of their terrors, men under consternation suppose, not that it is the danger, which, by a sure instinct, calls out the courage to resist it, but that it is the courage which produces the danger. They therefore seek for a refuge from their fears in the fears themselves, and consider a temporizing meanness as the only source of safety.

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There are many things which men do not approve, that they must do to avoid a greater evil. To argue from thence, that they are to act in the same manner in all cases, is turning necessity into a law. Upon what is matter of prudence, the argument concludes the contrary way. Because we have done one humiliating act, we ought, with infinite caution, to admit more acts of the same nature, lest humiliation should become our habitual state. Matters of prudence are under the dominion of circumstances, and not of logical analogies. It is absurd to take it otherwise.

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Falsehood and delusion are allowed in no case whatever: but, as in the exercise of all the virtues, there

is an œconomy of truth. It is a sort of temperance, by which a man speaks truth with measure that he may speak it the longer.

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If the prudence of reserve and decorum dictates silence in some circumstances, in others prudence of a higher order may justify us in speaking our thoughts.

ACTING IN CONCERT.

He who calls in the aid of an equal understanding doubles his own. He who profits of a superior understanding, raises his powers to a level with the height of the superior understanding he unites with.

CONCESSION.

Great and acknowledged force is not impaired, either in effect or in opinion, by an unwillingness to exert itself. The superior power may offer peace with honour and with safety. Such an offer from such a power will be attributed to magnanimity. But the concessions of the weak are the concessions of fear. When such a one is disarmed, he is wholly at the mercy of his superior; and he loses for ever that time and those chances, which, as they happen to all men, are the strength and resources of all inferior power.

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Terror is not always the effect of force; and an armament is not a victory. If you do not succeed, you are without resource; for, conciliation failing, force remains; but, force failing, no further hope of reconciliation is left. Power and authority are sometimes bought by kindness; but they can never be

begged as alms, by an impoverished and defeated violence.

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A concession in which the governing power of our country loses its dignity, is dearly bought even by him who obtains his object. All the people have a deep interest in the dignity of parliament.

CONSISTENCY.

He who thinks, that the British constitution ought to consist of the three members, of three very different natures, of which it does actually consist, and thinks it his duty to preserve each of those members in its proper place, and with its proper proportion of power, must (as each shall happen to be attacked) vindicate the three several parts on the several principles peculiarly belonging to them. He cannot assert the democratic part on the principles on which monarchy is supported; nor can he support monarchy on the principles of democracy; nor can he maintain aristocracy on the grounds of the one or of the other, or of both. All these he must support on grounds that are totally different, though practically they may be, and happily with us they are, brought into one harmonious body. A man could not be consistent in defending such various, and, at first view, discordant parts of a mixed constitution, without that sort of inconsistency with which Mr. Burke stands charged.

As any one of the great members of this constitution happens to be endangered, he that is a friend to all of them chooses and presses the topics necessary for the support of the part attacked, with all the strength, the earnestness, the vehemence, with all the power of stating, of argument, and of colouring, which he happens to possess, and which the case demands. He is not to embarrass the minds of his

hearers, or to encumber, or overlay his speech, by bringing into view at once (as if he were reading an academic lecture) all that may and ought, when a just occasion presents itself, to be said in favour of the other members. At that time they are out of the court; there is no question concerning them. Whilst he opposes his defence on the part where the attack is made, he presumes, that for his regard to the just rights of all the rest, he has credit in every candid mind. He ought not to apprehend, that his raising fences about popular privileges this day, will infer that he ought, on the next, to concur with those who would pull down the throne: because on the next he defends the throne, it ought not to be supposed that he has abandoned the rights of the people.

A man who, among various objects of his equal regard, is secure of some, and full of anxiety for the fate of others, is apt to go to much greater lengths in his preference of the objects of his immediate solicitude than Mr. Burke has ever done. A man so circumstanced often seems to under-value, to vilify, almost to reprobate and disown, those that are out of danger. This is the voice of nature and truth, and not of inconsistency and false pretence. The danger of any thing very dear to us, removes, for the moment, every other affection from the mind. When Priam had his whole thoughts employed on the body of his Hector, he repels with indignation, and drives from him with a thousand reproaches, his surviving sons, who with an officious piety crowded about him to offer their assistance. A good critic (there is no better than Mr. Fox) would say, that this is a master-stroke, and marks a deep understanding of nature in the father of poetry. He would despise a Zoilus, who would conclude from this passage that Homer meant to represent this man of affliction as hating, or being in-

different and cold in his affections to the poor relic of his house, or that he preferred a dead carcass t his living children.

THE CONSTITUTION.

THE whole scheme of our mixed constitution is t prevent any one of its principles from being carrie as far, as taken by itself, and theoretically, it woul go. Allow that to be the true policy of the Britis system, then most of the faults with which that syste stands charged will appear to be, not imperfectio into which it has inadvertently fallen, but excellenci which it has studiously sought. To avoid the pe fections of extreme, all its several parts are so co stituted, as not alone to answer their own several end but also each to limit and controul the others: ins much, that take which of the principles you please- you will find its operation checked and stopped at certain point. The whole movement stands sti rather than that any part should proceed beyond i boundary. From thence it results, that in the Britis constitution, there is a perpetual treaty and compr mise going on, sometimes openly, sometimes wit less observation. To him who contemplates th British constitution, as to him who contemplates th subordinate material world, it will always be a matt of his most curious investigation, to discover th secret of this mutual limitation.

——— Finita *potestas denique* cuique
Quanam sit ratione, atque alte terminus hærens?

* * * *

Our constitution is not made for great, general, ar proscriptive exclusions; sooner or later it will destr them, or they will destroy the constitution. In o

constitution there has always been a difference between *a franchise* and *an office*, and between the capacity for the one and for the other. Franchises were supposed to belong to the *subject*, as *a subject*, and not *as a member of the governing part of the state*. The policy of government has considered them as things very different: for whilst parliament excluded by the test acts (and for a while these test acts were not a dead letter, as now they are in England) protestant dissenters from all civil and military employments, they *never touched their right of voting for members of parliament or sitting in either house;* a point I state, not as approving or condemning, with regard to them, the measure of exclusion from employments, but to prove that the distinction has been admitted in legislature, as, in truth, it is founded in reason.

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It is one excellence of our constitution, that all our rights of provincial election regard rather property than person. It is another, that the rights which approach more nearly to the personal, are most of them corporate, and suppose a restrained and strict education of seven years in some useful occupation.

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The British state is, without question, that which pursues the greatest variety of ends, and is the least disposed to sacrifice any one of them to another, or to the whole. It aims at taking in the entire circle of human desires, and securing for them their fair enjoyment. Our legislature has been ever closely connected, in its most efficient part, with individual feeling and individual interest. Personal liberty, the most lively of these feelings and the most important of these interests, which in other European countries

has rather arisen from the system of manners a habitudes of life, than from the laws of the st which it flourished more from neglect than att in England, has been a direct object of govern

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I think our happy situation owing to our tution; but owing to the whole of it, and not part singly; owing in a great measure to w have left standing in our several reviews anc mations, as well as to what we have altered or added. Our people will find employment e for a truly patriotic, free, and independent sp guarding what they possess from violation. I not exclude alteration neither; but even w changed, it should be to preserve. I should be my remedy by a great grievance. In what I should follow the example of our ancestors. I make the reparation as nearly as possible in the s the building. A politic caution, a guarded c spection, a moral rather than a complexional tir were among the ruling principles of our fore in their most decided conduct. Not being illum with the light of which the gentlemen of Fran us they have got so abundant a share, they under a strong impression of the ignorance a libility of mankind. He that had made thei fallible, rewarded them for having in their c attended to their nature. Let us imitate their c if we wish to deserve their fortune, or to retai bequests. Let us add, if we please, but let us pr what they have left; and, standing on th ground of the British constitution, let us be s to admire, rather than attempt to follow in desperate flights the aëronauts of France.

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The British constitution may have its advantages inted out to wise and reflecting minds; but it is of ı high an order of excellence to be adapted to ɔse which are common. It takes in too many views, makes too many combinations, to be so much as nprehended by shallow and superficial understand-ŋs. Profound thinkers will know it in its reason d spirit. The less enquiring will recognize it in ɛir feelings and their experience. They will thank ɔd they have a standard, which, in the most es-ıtial point of this great concern, will put them on a r with the most wise and knowing.

NEW CONSTITUTIONS.

.D establishments are tried by their effects. If the ɔple are happy, united, wealthy, and powerful, we ɛsume the rest. We conclude that to be good ım whence good is derived. In old establishments rious correctives have been found for their aber-ions from theory. Indeed they are the results of rious necessities and expediences. They are not ɛn constructed after any theory; theories are rather awn from them. In them we often see the end ɜt obtained, where the means seem not perfectly ɔncileable to what we may fancy was the original ıeme. The means taught by experience may be tter suited to political ends than those contrived in ɛ original project. They again re-act upon the imitive constitution, and sometimes improve the de-ŋn itself from which they seem to have departed. hink all this might be curiously exemplified in the itish constitution. At worst, the errors and de-ations of every kind in reckoning are found and mputed, and the ship proceeds in her course. This

is the case of old establishments; but in a new and merely theoretic system, it is expected that every contrivance shall appear, on the face of it, to answer its ends; especially where the projectors are no way embarrassed with an endeavour to accommodate the new building to an old one, either in the walls or on the foundations.

CONDUCT OF CONSTITUENTS TO THEIR MEMBERS.

Look, gentlemen, to the *whole tenour* of your member's conduct. Try whether his ambition or his avarice have justled him out of the strait line of duty; or whether that grand foe of the offices of active life, that master-vice in men of business, a degenerate and inglorious sloth, has made him flag and languish in his course? This is the object of our enquiry. If our member's conduct can bear this touch, mark it for sterling. He may have fallen into errors; he must have faults; but our error is greater, and our fault is radically ruinous to ourselves, if we do not bear, if we do not even applaud, the whole compound and mixed mass of such a character. Not to act thus is folly; I had almost said it is impiety. He censures God, who quarrels with the imperfections of man.

Gentlemen, we must not be peevish with those who serve the people. For none will serve us whilst there is a court to serve, but those who are of a nice and jealous honour. They who think every thing, in comparison of that honour, to be dust and ashes, will not bear to have it soiled and impaired by those, for whose sake they make a thousand sacrifices to preserve it immaculate and whole. We shall either drive such men from the public stage, or we shall send them to the court for protection: where, if they must sacrifice their reputation, they will at least secure their interest. Depend upon it, that the lovers of freedom will be

free. None will violate their conscience to please us, in order afterwards to discharge that conscience, which they have violated, by doing us faithful and affectionate service. If we degrade and deprave their minds by servility, it will be absurd to expect, that they who are creeping and abject towards us, will ever be bold and incorruptible assertors of our freedom, against the most seducing and the most formidable of all powers. No! human nature is not so formed; nor shall we improve the faculties or better the morals of public men, by our possession of the most infallible receipt in the world for making cheats and hypocrites.

Let me say with plainness, I who am no longer in a public character, that if by a fair, by an indulgent, by a gentlemanly behaviour to our representatives, we do not give confidence to their minds, and a liberal scope to their understandings; if we do not permit our members to act upon a *very* enlarged view of things; we shall at length infallibly degrade our national representation into a confused and scuffling bustle of local agency. When the popular member is narrowed in his ideas, and rendered timid in his proceedings, the service of the crown will be the sole nursery of statesmen. Among the frolics of the court, it may at length take that of attending to its business. Then the monopoly of mental power will be added to the power of all other kinds it possesses. On the side of the people there will be nothing but impotence: for ignorance is impotence; narrowness of mind is impotence; timidity is itself impotence, and makes all other qualities that go along with it, impotent and useless.

* * * *

I must beg leave just to hint to you, that we may

suffer great detriment by being open to every talker. It is not to be imagined, how much of service is lost from spirits full of activity, and full of energy, who are pressing, who are rushing forward, to great and capital objects, when you oblige them to be continually looking back. Whilst they are defending one service, they defraud you of an hundred. Applaud us when we run; console us when we fall; cheer us when we recover; but let us pass on—for God's sake, let us pass on.

CONSTITUTIONALISTS OF FRANCE, OR FIRST RACE OF REVOLUTIONISTS.

I HAVE seen some of those who are thought the best amongst the original rebels; and I have not neglected the means of being informed concerning the others. I can very truly say, that I have not found by observation or enquiry, that any sense of the evils produced by their projects has produced in them, or any *one* of them, the smallest degree of repentance. Disappointment and mortification undoubtedly they feel: but to them, repentance is a thing impossible. They are Atheists. This wretched opinion, by which they are possessed even to the height of fanaticism, leading them to exclude from their ideas of a common wealth, the vital principle of the physical, the moral, and the political world, engages them in a thousand absurd contrivances, to fill up this dreadful void. Incapable of innoxious repose, or honourable action, or wise speculation, in the lurking holes of a foreign land, into which (in a common ruin) they are driven to hide their heads amongst the innocent victims of their madness, they are at this very hour, as busy in the confection of the dirt-pyes of their imaginary constitutions, as if they had not been quite fresh from

destroying by their impious and desperate vagaries, the finest country upon earth.

CONTEMPT.

CONTEMPT is not a thing to be despised. It may be borne with a calm and equal mind, but no man by lifting his head high can pretend that he does not perceive the scorns that are poured down upon him from above.

CONTRACT.

To avoid frittering and crumbling down the attention by a blind unsystematic observance of every trifle, it has ever been found the best way, to do all things, which are great in the total amount, and minute in the component parts, by a *general contract*. The principles of trade have so pervaded every species of dealing, from the highest to the lowest objects; all transactions are got so much into system; that we may, at a moment's warning, and to a farthing value, be informed at what rate any service may be supplied. No dealing is exempt from the possibility of fraud. But by a contract on a matter certain, you have this advantage—you are sure to know the utmost *extent* of the fraud to which you are subject. By a contract with a person in *his own trade*, you are sure you shall not suffer by *want of skill*. By a *short* contract you are sure of making it the *interest* of the contractor to exert that skill for the satisfaction of his employers.

CONVERSION.

I SPEAK for myself: I do not wish any man to be converted from his sect. The distinctions which we have reformed from animosity to emulation, may be even useful to the cause of religion. By some mo-

derate contention they keep alive zeal. Whereas people who change, except under strong conviction (a thing now rather rare) the religion of their early prejudices, especially if the conversion is brought about by any political machine, are very apt to degenerate into indifference, laxity, and often downright atheism.

CORPORATE BODIES.

In most questions of state there is a middle. There is something else than the mere alternative of absolute destruction, or unreformed existence. *Spartam nactus es; hanc exorna.* This is, in my opinion, a rule of profound sense, and ought never to depart from the mind of an honest reformer. I cannot conceive how any man can have brought himself to that pitch of presumption, to consider his country as nothing but *carte blanche,* upon which he may scribble whatever he pleases. A man full of warm speculative benevolence may wish his society otherwise constituted than he finds it; but a good patriot, and a true politician, always considers how he shall make the most of the existing materials of his country. A disposition to preserve, and an ability to improve, taken together, would be my standard of a statesman. Every thing else is vulgar in the conception, perilous in the execution.

There are moments in the fortune of states when particular men are called to make improvements by great mental exertion. In those moments, even when they seem to enjoy the confidence of their prince and country, and to be invested with full authority, they have not always apt instruments. A politician, to do great things, looks for a *power,* what our workmen call a *purchase;* and if he finds that power, in politics as in mechanics he cannot be at a loss to

apply it. In the monastic institutions, in my opinion, was found a great *power* for the mechanism of politic benevolence. There were revenues with a public direction; there were men wholly set apart and dedicated to public purposes, without any other than public ties and public principles; men without the possibility of converting the estate of the community into a private fortune; men denied to self-interests, whose avarice is for some community; men to whom personal poverty is honour, and implicit obedience stands in the place of freedom. In vain shall a man look to the possibility of making such things when he wants them. The winds blow as they list. These institutions are the products of enthusiasm; they are the instruments of wisdom. Wisdom cannot create materials; they are the gifts of nature or of chance; her pride is in the use. The perennial existence of bodies corporate and their fortunes, are things particularly suited to a man who has long views; who meditates designs that require time in fashioning; and which propose duration when they are accomplished. He is not deserving to rank high, or even to be mentioned in the order of great statesmen, who, having obtained the command and direction of such a power as existed in the wealth, the discipline, and the habits of such corporations, as those which you have rashly destroyed, cannot find any way of converting it to the great and lasting benefit of his country. On the view of this subject a thousand uses suggest themselves to a contriving mind. To destroy any power, growing wild from the rank productive force of the human mind, is almost tantamount, in the moral world, to the destruction of the apparently active properties of bodies in the material. It would be like the attempt to destroy (if it were in our competence to destroy) the expansive force of fixed air

in nitre, or the power of steam, or of electricity, or of magnetism. These energies always existed in nature, and they were always discernible. They seemed, some of them unserviceable, some noxious, some no better than a sport to children; until contemplative ability, combining with practic skill, tamed their wild nature, subdued them to use, and rendered them at once the most powerful and the most tractable agents, in subservience to the great views and designs of men. Did fifty thousand persons, whose mental and whose bodily labour you might direct, and so many hundred thousand a year of a revenue, which was neither lazy nor superstitious, appear too big for your abilities to wield? Had you no way of using the men but by converting monks into pensioners? Had you no way of turning the revenue to account, but through the improvident resource of a spendthrift sale? If you were thus destitute of mental funds, the proceeding is in its natural course. Your politicians do not understand their trade; and therefore they sell their tools.

* * * *

In a question of reformation, I always consider corporate bodies, whether sole or consisting of many to be much more susceptible of a public direction by the power of the state, in the use of their property, and in the regulation of modes and habits of life in their members, than private citizens ever can be, or perhaps ought to be; and this seems to me a very material consideration for those who undertake any thing which merits the name of a politic enterprize.

CREDIT.

CREDIT cannot exist under the arm of necessity. Necessity strikes at credit, I allow, with a heavier and

quicker blow under an arbitrary monarchy, than under a limited and balanced government: but still necessity and credit are natural enemies, and cannot be long reconciled in any situation. From necessity and corruption, a free state may lose the spirit of that complex constitution which is the foundation of confidence. On the other hand, I am far from being sure, that a monarchy, when once it is properly regulated, may not for a long time furnish a foundation for credit upon the solidity of its maxims, though it affords no ground of trust in its institutions.

CRIMES SHOULD NOT BE CONFOUNDED.

THE persons, who make a naval war upon us, in consequence of the present troubles, may be rebels; but to call and treat them as pirates, is confounding, not only the natural distinction of things, but the order of crimes; which, whether by putting them from a higher part of the scale to the lower, or from the lower to the higher, is never done without dangerously disordering the whole frame of jurisprudence. Though piracy may be, in the eye of the law, a *less* offence than treason; yet as both are, in effect, punished with the same death, the same forfeiture, and the same corruption of blood, I never would take from any fellow creature whatever, any sort of advantage which he may derive to his safety from the pity of mankind, or to his reputation from their general feelings, by degrading his offence, when I cannot soften his punishment. The general sense of mankind tells me, that those offences, which may possibly arise from mistaken virtue, are not in the class of infamous actions. Lord Coke, the oracle of the English law, conforms to that general sense where he says, that "those things which are of the highest criminality may be of the least disgrace."

CROWN ESTATES.

A LANDED estate is certainly the very worst which the crown can possess. All minute and dispersed possessions, possessions that are often of indeterminate value, and which require a continued personal attendance, are of a nature more proper for private management, than public administration. They are fitter for the care of a frugal land steward, than of an office in the state. Whatever they may possibly have been in other times, or in other countries, they are not of magnitude enough with us, to occupy a public department, nor to provide for a public object.

DARKNESS.

THOSE despotic governments, which are founded on the passions of men, and principally upon the passion of fear, keep their chief as much as may be from the public eye. The policy has been the same in many cases of religion. Almost all the heathen temples were dark. Even in the barbarous temples of the Americans at this day, they keep their idol in a dark part of the hut, which is consecrated to his worship. For this purpose too the druids performed all their ceremonies in the bosom of the darkest woods, and in the shade of the oldest and most spreading oaks.

DEBTOR LAWS.

THERE are two capital faults in our law with relation to civil debts. One is, that every man is presumed solvent. A presumption, in innumerable cases, directly against truth. Therefore the debtor is ordered, on a supposition of ability and fraud, to be coerced his liberty until he makes payment. By this means, in all cases of civil insolvency, without a pardon from his creditor, he is to be imprisoned for life:—and

thus a miserable mistaken invention of artificial science, operates to change a civil into a criminal judgment, and to scourge misfortune or indiscretion with a punishment which the law does not inflict on the greatest crimes.

The next fault is, that the inflicting of that punishment is not on the opinion of an equal and public judge; but is referred to the arbitrary discretion of a private, nay interested, and irritated, individual. He, who formally is, and substantially ought to be, the judge, is in reality no more than ministerial, a mere executive instrument of a private man, who is at once judge and party. Every idea of judicial order is subverted by this procedure. If the insolvency be no crime, why is it punished with arbitrary imprisonment? If it be a crime, why is it delivered into private hands to pardon without discretion, or to punish without mercy and without measure?

DEFENSIVE ALLIANCE.

An *offensive* alliance, in which union is preserved, by common efforts in common dangers, against a common active enemy, may preserve its consistency, and may produce for a given time, some considerable effect; though this is not easy, and for any very long period, can hardly be expected. But a *defensive* alliance, formed of long discordant interests, with innumerable discussions existing, having no one pointed object to which it is directed, which is to be held together with an unremitted vigilance, as watchful in peace as in war, is so evidently impossible, is such a chimera, is so contrary to human nature, and the course of human affairs, that I am persuaded no person in his senses, except those whose country, religion, and sovereign, are deposited in the French funds, could dream of it. There is not the slightest

petty boundary suit, no difference between a family arrangement, no sort of misunderstanding, or cross purpose between the pride and etiquette of courts, that would not entirely disjoint this sort of alliance, and render it as futile in its effects, as it is feeble in its principle.

DEFENSIVE WAR.

It is in the nature of all defensive measures to be sharp and vigorous under the impressions of the first alarm, and to relax by degrees; until at length the danger, by not operating instantly, comes to appear as a false alarm; so much so that the next menacing appearance will look less formidable, and will be less provided against. But to those who are on the offensive it is not necessary to be always alert. Possibly it is more their interest not to be so. For their unforeseen attacks contribute to their success.

* * * *

Alas! the few of us, who have protracted life in any measure near to the extreme limits of our short period, have been condemned to see strange things; new systems of policy, new principles, and not only new men, but what might appear a new species of men. I believe that any person who was of age to take a part in public affairs forty years ago (if the intermediate space of time were expunged from his memory) would hardly credit his senses, when he should hear from the highest authority, that an army of two hundred thousand men was kept up in this island, and that in the neighbouring island there were at least fourscore thousand more. But when he had recovered from his surprise on being told of this army, which has not its parallel, what must be his astonishment to be told again, that this mighty force was

kept up for the mere purpose of an inert and passive defence, and that, in its far greater part, it was disabled by its constitution and very essence, from defending us against an enemy by any one preventive stroke, or any one operation of active hostility? What must his reflections be, on learning further, that a fleet of five hundred men of war, the best appointed, and to the full as ably commanded as this country ever had upon the sea, was for the greater part employed in carrying on the same system of unenterprising defence? What must be the sentiments and feelings of one, who remembers the former energy of England, when he is given to understand, that these two islands, with their extensive, and every where vulnerable coast, should be considered as a garrisoned sea-town; what would such a man, what would any man think, if the garrison of so strange a fortress should be such, and so feebly commanded, as never to make a sally; and that, contrary to all which has hitherto been seen in war, an infinitely inferior army, with the shattered relics of an almost annihilated navy, ill found, and ill managed, may with safety besiege this superior garrison, and without hazarding the life of a man, ruin the place, merely by the menaces and false appearances of an attack? Indeed, indeed, my dear friend, I look upon this matter of our defensive system as much the most important of all considerations at this moment.

DEFINITIONS.

I HAVE no great opinion of a definition, the celebrated remedy for the cure of this disorder. For when we define, we seem in danger of circumscribing nature within the bounds of our own notions, which we often take up by hazard, or embrace on trust, or form out of a limited and partial consideration of the object

before us, instead of extending our ideas to take in all that nature comprehends, according to her manner of combining. We are limited in our enquiry by the strict laws to which we have submitted at our setting out.

——Circa vilem patulumque morabimur orbem,
Unde pudor proferre pedem vetat aut operis lex.

A definition may be very exact, and yet go but a very little way towards informing us of the nature of the thing defined.

DEMOCRATIC DOCTRINES.

GREAT discontents frequently arise in the best-constituted governments, from causes which no human wisdom can foresee, and no human power can prevent. They occur at uncertain periods, but at periods which are not commonly far asunder.—Governments of all kinds are administered only by men; and great mistakes, tending to inflame these discontents, may concur. The indecision of those who happen to rule at the critical time, their supine neglect, or their precipitate and ill-judged attention, may aggravate the public misfortunes. In such a state of things, the principles, now only sown, will shoot out and vegetate in full luxuriance. In such circumstances the minds of the people become sore and ulcerated. They are put out of humour with all public men, and all public parties; they are fatigued with their dissensions; they are irritated at their coalitions; they are made easily to believe, (what much pains are taken to make them believe) that all oppositions are factious, and all courtiers base and servile. From their disgust at men, they are soon led to quarrel with their frame of government, which they presume gives nourishment to the vices, real or

supposed, of those who administer in it. Mistaking malignity for sagacity, they are soon led to cast off all hope from a good administration of affairs, and come to think that all reformation depends, not on a change of actors, but upon an alteration in the machinery. Then will be felt the full effect of encouraging doctrines which tend to make the citizens despise their constitution. Then will be felt the plenitude of the mischief of teaching the people to believe, that all antient institutions are the results of ignorance; and that all prescriptive government is in its nature usurpation. Then will be felt, in all its energy, the danger of encouraging a spirit of litigation in persons of that immature and imperfect state of knowledge which serves to render them susceptible of doubts but incapable of their solution. Then will be felt, in all its aggravation, the pernicious consequence of destroying all docility in the minds of those who are not formed for finding their own way in the labyrinths of political theory, and are made to reject the clue and to disdain the guide. Then will be felt, and too late will be acknowledged, the ruin which follows the disjoining of religion from the state; the separation of morality from policy; and the giving conscience no concern and no coactive or coercive force in the most material of all the social ties, the principle of our obligations to government.

DEMOCRATIC GOVERNMENTS.

I REPROBATE no form of government merely upon abstract principles. There may be situations in which the purely democratic form will become necessary. There may be some (very few, and very particularly circumstanced) where it would be clearly desirable. This I do not take to be the case of France, or of any other great country. Until now, we have seen no

examples of considerable democracies. The antients were better acquainted with them. Not being wholly unread in the authors, who had seen the most of those constitutions, and who best understood them, I cannot help concurring with their opinion, that an absolute democracy, no more than absolute monarchy, is to be reckoned among the legitimate forms of government. They think it rather the corruption and degeneracy, than the sound constitution of a republic. If I recollect rightly, Aristotle observes, that a democracy has many striking points of resemblance with a tyranny*. Of this I am certain, that in a democracy, the majority of the citizens is capable of exercising the most cruel oppressions upon the minority, whenever strong divisions prevail in that kind of polity, as they often must; and that oppression of the minority will extend to far greater numbers, and

* When I wrote this I quoted from memory, after many years had elapsed from my reading the passage. A learned friend has found it, and it is as follows:

Το ἦθος το αὐτο, και αμφω δεσποτικα των βελτιονων, και τα ψηφισματα, ὡσπερ ενει τα επιταγματα και ὁ δημαγωγος και ὁ κολαξ, οἱ αυτοἱ και αναλογον μαλισα εκατεροι παρ' εκατερος ισχυουσιν, οἱ μεν κολακες παρα τυραννοις, οι δε δημαγογοι παρα τοις δημοις τοις τοιουτοις.—

'The ethical character is the same; both exercise despotism over the better class of citizens; and decrees are in the one, what ordinances and arrets are in the other: the demagogue too, and the court favourite, are not unfrequently the same identical men, and always bear a close analogy; and these have the principal power, each in their respective forms of government, favourites with the absolute monarch, and demagogues with a people such as I have described.' Arist. Politic. lib. iv. cap. 4.

will be carried on with much greater fury, than can almost ever be apprehended from the dominion of a single sceptre. In such a popular persecution, individual sufferers are in a much more deplorable condition than in any other. Under a cruel prince they have the balmy compassion of mankind to assuage the smart of their wounds; they have the plaudits of the people to animate their generous constancy under their sufferings: but those who are subjected to wrong under multitudes, are deprived of all external consolation. They seem deserted by mankind; overpowered by a conspiracy of their whole species.

* * * *

The democratic commonwealth is the foodful nurse of ambition. Under the other forms it meets with many restraints. Whenever, in states which have had a democratic basis, the legislators have attempted to put restraints upon ambition, their methods were as violent, as in the end they were ineffectual; as violent indeed as any the most jealous despotism could invent. The ostracism could not very long save itself, and much less the state which it was meant to guard, from the attempts of ambition, one of the natural inbred incurable distempers of a powerful democracy.

DEPOSITION OF SOVEREIGNS.

The ceremony of cashiering kings, of which these gentlemen talk so much at their ease, can rarely, if ever, be performed without force. It then becomes a case of war, and not of constitution. Laws are commanded to hold their tongues amongst arms; and tribunals fall to the ground with the peace they are no longer able to uphold. The revolution of 1688 was obtained by a just war, in the only case in which any war, and much more a civil war, can be just.

" Justa bella quibus *necessaria*." The question
dethroning, or, if these gentlemen like the phr
better, " cashiering kings," will always be, as it
always been, an extraordinary question of state, a
wholly out of the law ; a question (like all other qu
tions of state) of dispositions, and of means, and
probable consequences, rather than of positive rig
As it was not made for common abuses, so it is not
be agitated by common minds. The speculative l
of demarcation, where obedience ought to end, a
resistance must begin, is faint, obscure, and not eas
definable. It is not a single act, or a single eve
which determines it. Governments must be abu
and deranged indeed, before it can be thought
and the prospect of the future must be as bad as t
experience of the past. When things are in that
mentable condition, the nature of the disease is to
dicate the remedy to those whom nature has qualifi
to administer in extremities this critical, ambiguo
bitter potion to a distempered state. Times and c
casions, and provocations, will teach their own lesso
The wise will determine from the gravity of the cas
the irritable from sensibility to oppression ; the hi
minded from disdain and indignation at abusi
power in unworthy hands ; the brave and bold fro
the love of honourable danger in a generous caus
but, with or without right, a revolution will be t
very last resource of the thinking and the good.

DESPOTISM.

It is the nature of despotism to abhor power held l
any means but its own momentary pleasure; and to a
nihilate all intermediate situations between boundle
strength on its own part, and total debility on th
part of the people.

DIFFICULTY.

DIFFICULTY is a severe instructor, set over us by the supreme ordinance of a parental guardian and legislator, who knows us better that we know ourselves, as he loves us better too. *Pater ipse colendi haud facilem esse viam voluit.* He that wrestles with us strengthens our nerves, and sharpens our skill. Our antagonist is our helper. This amicable conflict with difficulty obliges us to an intimate acquaintance with our object, and compels us to consider it in all its relations. It will not suffer us to be superficial. It is the want of nerves of understanding for such a task ; it is the degenerate fondness for trickling short cuts, and little fallacious facilities, that has in so many parts of the world created governments with ar-bitrary powers.

DIFFIDENCE.

OH! this modesty in time and place is a charming virtue, and the grace of all other virtues. But it is sometimes the worst enemy they have.

DIGNITY AND ENERGY IN POLITICS.

MAGNANIMITY in politics is not seldom the truest wisdom ; and a great empire and little minds go ill together.

* * * *

If we make ourselves too little for the sphere of our duty ; if, on the contrary, we do not stretch and expand our minds to the compass of their object, be well assured, that every thing about us will dwindle by degrees, until at length our concerns are shrunk to the dimensions of our minds. It is not a predilection to mean, sordid, home-bred cares, that will avert the consequences of a false estimation of our interest, or

prevent the shameful dilapidation into which a great empire must fall, by mean reparations upon mighty ruins.

* * * *

It should stand as a fundamental maxim, that no vulgar precaution ought to be employed in the cure of evils, which are closely connected with the cause of our prosperity.

* * * *

If we meet this dreadful and portentous energy, restrained by no consideration of God or man, that is always vigilant, always on the attack, that allows itself no repose, and suffers none to rest an hour with impunity; if we meet this energy with poor commonplace proceeding, with trivial maxims, paltry old saws, with doubts, fears and suspicions, with a languid, uncertain hesitation, with a formal official spirit, which is turned aside by every obstacle from its purpose, and which never sees a difficulty but to yield to it, or at best to evade it; down we go to the bottom of the abyss—and nothing short of Omnipotence can save us. We must meet a vicious and distempered energy with a manly and rational vigour. As virtue is limited in its resources—we are doubly bound to use all that, in the circle drawn about us by our morals, we are able to command.

* * * *

Never was there a jar or discord, between genuine sentiment and sound policy. Never, no, never, did nature say one thing and wisdom say another. Nor are sentiments of elevation in themselves turgid and unnatural. Nature is never more truly herself, than in her grandest forms. The Apollo of Belvedere (if the universal robber has yet left him at Belvedere) is as much in nature, as any figure from the pencil of

Rembrandt, or any clown in the rustic revels of Teniers. Indeed it is when a great nation is in great difficulties, that minds must exalt themselves to the occasion, or all is lost. Strong passion under the direction of a feeble reason feeds a low fever, which serves only to destroy the body that entertains it. But vehement passion does not always indicate an infirm judgment. It often accompanies, and actuates, and is even auxiliary to a powerful understanding; and when they both conspire and act harmoniously, their force is great to destroy disorder within, and to repel injury from abroad.

DISCONTENTS.

When men imagine that their food is only a cover for poison, and when they neither love nor trust the hand that serves it, it is not the name of the roast beef of Old England, that will persuade them to sit down to the table that is spread for them. When the people conceive that laws, and tribunals, and even popular assemblies, are perverted from the ends of their institution, they find in those names of degenerated establishments only new motives to discontent. Those bodies, which, when full of life and beauty, lay in their arms, and were their joy and comfort, when dead and putrid, become but the more loathsome from remembrance of former endearments. A sullen gloom, and furious disorder, prevail by fits; the nation loses its relish for peace and prosperity, as it did in that season of fulness which opened our troubles in the time of Charles the First. A species of men to whom a state of order would become a sentence of obscurity, are nourished into a dangerous magnitude by the heat of intestine disturbances; and it is no wonder that, by a sort of sinister piety, they

cherish, in their turn, the disorders which are the parents of all their consequence. Superficial observers consider such persons as the cause of the public uneasiness, when, in truth, they are nothing more than the effect of it. Good men look upon this distracted scene with sorrow and indignation. Their hands are tied behind them. They are despoiled of all the power which might enable them to reconcile the strength of government with the rights of the people. They stand in a most distressing alternative. But in the election among evils they hope better things from temporary confusion, than from established servitude. In the mean time, the voice of law is not to be heard. Fierce licentiousness begets violent restraints. The military arm is the sole reliance; and then, call your constitution what you please, it is the sword that governs. The civil power, like every other that calls in the aid of an ally stronger than itself, perishes by the assistance it receives.

DISTRESS.

GREAT distress has never hitherto taught, and whilst the world lasts it never will teach, wise lessons to any part of mankind. Men are as much blinded by the extremes of misery as by the extremes of prosperity. Desperate situations produce desperate councils, and desperate measures.

* * * *

Those who have been once intoxicated with power, and have derived any kind of emolument from it, even though but for one year, never can willingly abandon it. They may be distressed in the midst of all their power; but they will never look to any thing

but power for their relief. When did distress ever oblige a prince to abdicate his authority?

DISTRUST.

THERE is no safety for honest men, but by believing all possible evil of evil men, and by acting with promptitude, decision, and steadiness on that belief.

* * * *

There are cases in which a man would be ashamed not to have been imposed on. There is a confidence necessary to human intercourse, and without which men are often more injured by their own suspicions than they would be by the perfidy of others. But when men, whom we *know* to be wicked, impose upon us, we are something worse than dupes. When we know them, their fair pretences become new motives for distrust.

* * * *

Some of old called it the very sinews of discretion. But what signify common-places, that always run parallel and equal? Distrust is good or it is bad, according to our position and our purpose. Distrust is a defensive principle.

DUTIES.

NEITHER the few nor the many have a right to act merely by their will, in any matter connected with duty, trust, engagement, or obligation. The constitution of a country being once settled upon some compact, tacit or expressed, there is no power existing of force to alter it, without the breach of the covenant, or the consent of all the parties. Such is the nature of a contract. And the votes of a majority of the people, whatever their infamous flatterers may teach in order to corrupt their minds, cannot alter the

moral any more than they can alter the physical essence of things. The people are not to be taught to think lightly of their engagements to their governors; else they teach governors to think lightly of their engagements towards them. In that kind of game in the end the people are sure to be losers. To flatter them into a contempt of faith, truth, and justice, is to ruin them; for in these virtues consists their whole safety. To flatter any man, or any part of mankind, in any description, by asserting, that in engagements he or they are free whilst any other human creature is bound, is ultimately to vest the rule of morality in the pleasure of those who ought to be rigidly submitted to it; to subject the sovereign reason of the world to the caprices of weak and giddy men.

But, as no one of us men can dispense with public or private faith, or with any other tie of moral obligation, so neither can any number of us. The number engaged in crimes, instead of turning them into laudable acts, only augments the quantity and intensity of the guilt.

I am well aware, that men love to hear of their power, but have an extreme disrelish to be told of their duty. This is of course; because every duty is a limitation of some power. Indeed, arbitrary power is so much to the depraved taste of the vulgar, of the vulgar of every description, that almost all the dissensions which lacerate the commonwealth, are not concerning the manner in which it is to be exercised, but concerning the hands in which it is to be placed. Somewhere they are resolved to have it. Whether they desire it to be vested in the many or the few, depends with most men upon the chance which they imagine they themselves may have of partaking in the exercise of that arbitrary sway, in the one mode or in the other.

It is not necessary to teach men to thirst after power. But it is very expedient that, by moral instruction, they should be taught, and by their civil constitutions they should be compelled, to put many restrictions upon the immoderate exercise of it, and the inordinate desire. The best method of obtaining these two great points forms the important, but at the same time the difficult, problem to the true statesman. He thinks of the place in which political power is to be lodged, with no other attention, than as it may render the more or the less practicable, its salutary restraint, and its prudent direction. For this reason no legislator, at any period of the world, has willingly placed the seat of active power in the hands of the multitude: because there it admits of no controul, no regulation, no steady direction whatsoever. The people are the natural controul on authority; but to exercise and to controul together is contradictory and impossible.

As the exorbitant exercise of power cannot, under popular sway, be effectually restrained, the other great object of political arrangement, the means of abating an excessive desire of it, is in such a state still worse provided for. The democratic commonwealth is the foodful nurse of ambition. Under the other form it meets with many restraints. Whenever, in states which have had a democratic basis, the legislators have endeavoured to put restraints upon ambition, their methods were as violent, as in the end they were ineffectual; as violent indeed as any the most jealous despotism could invent. The ostracism could not very long save itself, and much less the state which it was meant to guard, from the attempts of ambition, one of the natural inbred incurable distempers of a powerful democracy.

But to return from this short digression, which however is not wholly foreign to the question of the

effect of the will of the majority upon the form of the existence of their society. I cannot too often recommend it to the serious consideration of all men, who think civil society to be within the province of moral jurisdiction, that if we owe to it any duty, it is not subject to our will. Duties are not voluntary. Duty and will are even contradictory terms. Now, though civil society might be at first a voluntary act (which in many cases it undoubtedly was) its continuance is under a permanent standing covenant, coexisting with the society; and it attaches upon every individual of that society, without any formal act of his own. This is warranted by the general practice, arising out of the general sense of mankind. Men without their choice derive benefits from that association; without their choice they are subjected to duties in consequence of these benefits; and without their choice they enter into a virtual obligation as binding as any that is actual. Look through the whole of life and the whole system of duties. Much the strongest moral obligations are such as were never the results of our option. I allow, that if no supreme ruler exists, wise to form, and potent to enforce, the moral law, there is no sanction to any contract, virtual or even actual, against the will of prevalent power. On that hypothesis, let any set of men be strong enough to set their duties at defiance, and they cease to be duties any longer. We have but this one appeal against irresistible power—

Si genus humanum et mortalia temnitis arma,
At sperate Deos memores fandi atque nefandi.

Taking it for granted that I do not write to the disciples of the Parisian philosophy, I may assume that

the awful author of our being is the author of our place in the order of existence; and that having disposed and marshalled us by a divine tactic, not according to our will, but according to his, he has, in and by that disposition, virtually subjected us to act the part which belongs to the place assigned us. We have obligations to mankind at large, which are not in consequence of any special voluntary pact. They arise from the relation of man to man, and the relation of man to God, which relations are not matters of choice. On the contrary, the force of all the pacts which we enter into with any particular person or number of persons amongst mankind, depends upon those prior obligations. In some cases the subordinate relations are voluntary, in others they are necessary—but the duties are all compulsive. When we marry, the choice is voluntary, but the duties are not matter of choice. They are dictated by the nature of the situation. Dark and inscrutable are the ways by which we come into the world. The instincts which give rise to this mysterious process of nature are not of our making. But out of physical causes, unknown to us, perhaps unknowable, arise moral duties, which, as we are able perfectly to comprehend, we are bound indispensably to perform. Parents may not be consenting to their moral relation; but consenting or not, they are bound to a long train of burthensome duties towards those with whom they have never made a convention of any sort. Children are not consenting to their relation, but their relation, without their actual consent, binds them to its duties; or rather it implies their consent, because the presumed consent of every rational creature is in unison with the predisposed order of things. Men come in that manner into a community with the social state of their parents, endowed with all the

benefits, loaded with all the duties of their situation. If the social ties and ligaments, spun out of those physical relations which are the elements of the commonwealth, in most cases begin, and always continue, independently of our will, so without any stipulation on our part, we are bound by that relation called our country, which comprehends (as it has been well said) "all the charities of all*." Nor are we left without powerful instincts to make this duty as dear and grateful to us, as it is awful and coercive. Our country is not a thing of mere physical locality. It consists, in a great measure, in the antient order into which we are born. We may have the same geographical situation, but another country; as we may have the same country in another soil. The place that determines our duty to our country is a social, civil relation.

These are the opinions of the author whose cause I defend. I lay them down not to enforce them upon others by disputation, but as an account of his proceedings. On them he acts; and from them he is convinced that neither he, nor any man, nor number of men, have a right (except what necessity, which is out of and above all rule, rather imposes than bestows) to free themselves from that primary engagement which every man born into a community as much contracts by his being born into it, as he contracts an obligation to certain parents by his having been derived from their bodies. The place of every man determines his duty. If you ask *Quem te Deus esse jussit?* You will be answered when you resolve

* Omnes omnium charitates patria una complectitur. Cic.

this other question, *Humana qua parte locatus est in re* ?*

I admit, indeed, that in morals, as in all things else, difficulties will sometimes occur. Duties will sometimes cross one another. Then questions will arise, which of them is to be placed in subordination; which of them may be entirely superseded? These doubts give rise to that part of moral science called *casuistry;* which though necessary to be well studied by those who would become expert in that learning, who aim at becoming what I think Cicero somewhere calls, *artifices officiorum;* it requires a very solid and discriminating judgment, great modesty and caution, and much sobriety of mind in the handling; else there is a danger that it may totally subvert those offices which it is its object only to methodize and reconcile. Duties, at their extreme bounds, are drawn very fine, so as to become almost evanescent. In that state, some shade of doubt will always rest on these questions, when they are pursued with great subtilty. But the very habit of stating these extreme cases is not very laudable or safe: because, in general, it is not right to turn our duties into doubts. They are imposed to govern our conduct, not to exercise our ingenuity; and therefore, our opinions about them ought not to be in a state of fluctuation, but steady, sure, and resolved.

* A few lines in Persius contain a good summary of all the objects of moral investigation, and hint the result of our enquiry: There human will has no place.

Quid *sumus?* et quidnam *victuri gignimur?* ordo
Quis *datus?* et *metæ* quis mollis flexus et unde?
Quis modus argento? Quid *fas optare?* Quid asper
Utile nummus habet? *Patriæ charisque propinquis*
Quantum elargiri *debet?*—Quem te Deus esse
Jussit?—et humana qua parte *locatus es* in re?

Amongst these nice, and therefore dangerous, points of casuistry may be reckoned the question so much agitated in the present hour. Whether, after the people have discharged themselves of their original power by an habitual delegation, no occasion can possibly occur which may justify the resumption of it? This question, in this latitude, is very hard to affirm or deny: but I am satisfied that no occasion can justify such a resumption, which would not equally authorize a dispensation with any other moral duty, perhaps with all of them together. However, if in general it be not easy to determine concerning the lawfulness of such devious proceedings, which must be ever on the edge of crimes, it is far from difficult to foresee the perilous consequences of the resuscitation of such a power in the people.

* * * *

The situation of man is the preceptor of his duty.

DUTIES OF A MEMBER OF PARLIAMENT.

To be a good member of parliament, is, let me tell you, no easy task; especially at this time, when there is so strong a disposition to run into the perilous extremes of servile compliance or wild popularity. To unite circumspection with vigour, is absolutely necessary; but it is extremely difficult. We are now members for a rich commercial *city;* this city, however, is but a part of a rich commercial *nation*, the interests of which are various, multiform, and intricate. We are members for that great *nation*, which however is itself but part of a great *empire*, extended by our virtue and our fortune to the farthest limits of the east and of the west. All these wide-spread interests must be considered; must be compared; must be reconciled if possible. We are members for a *free*

country; and surely we all know, that the machine of a free constitution is no simple thing; but as intricate and as delicate, as it is valuable. We are members in a great and antient *monarchy;* and we must preserve religiously the true legal rights of the sovereign, which form the key-stone that binds together the noble and well-constructed arch of our empire and our constitution. A constitution made up of balanced powers must ever be a critical thing. As such I mean to touch that part of it which comes within my reach.

EAST INDIAN POSSESSIONS.

THE territorial possessions in the East Indies, never have been declared, by any public judgment, act, or instrument, or any resolution of parliament whatsoever, to be the subject matter of his majesty's prerogative; nor have they ever been understood as belonging to his ordinary administration, or to be annexed or united to his crown; but that they are acquisitions of a new and peculiar description, unknown to the ancient executive constitution of this country.

* * * *

I am certain that every means, effectual to preserve India from oppression, is a guard to preserve the British constitution from its worst corruption.

ECONOMY.

MERE parsimony is not economy. It is separable in theory from it; and in fact it may, or it may not, be a *part* of economy, according to circumstances. Expence, and great expence, may be an essential part in true economy. If parsimony were to be considered as one of the kinds of that virtue, there is however another and an higher economy. Economy

is a distributive virtue, and consists not in saving, but in selection. Parsimony requires no providence, no sagacity, no powers of combination, no comparison, no judgment. Mere instinct, and that not an instinct of the noblest kind, may produce this false economy in perfection. The other economy has larger views. It demands a discriminating judgment, and a firm sagacious mind. It shuts one door to impudent importunity, only to open another, and a wider, to unpresuming merit. If none but meritorious service or real talent were to be rewarded, this nation has not wanted, and this nation will not want, the means of rewarding all the service it ever will receive, and encouraging all the merit it ever will produce. No state, since the foundation of society, has been impoverished by that species of profusion.

* * * *

Those who are bountiful to crimes, will be rigid to merit, and penurious to service. Their penury is even held out as a blind and cover to their prodigality. The economy of injustice is, to furnish resources for the fund of corruption. Then they pay off their protection to great crimes and great criminals, by being inexorable to the paltry frailties of little men; and these modern flagellants are sure, with a rigid fidelity, to whip their own enormities on the vicarious back of every small offender.

* * * *

War and economy are things not easily reconciled; and the attempt of leaning towards parsimony in such a state may be the worst management, and in the end the worst economy in the world, hazarding the total loss of all the charge incurred, and of every thing along with it.

* * * *

Of all the public services, that of the navy is the one in which tampering may be of the greatest danger, which can worst be supplied upon an emergency, and of which any failure draws after it the longest and heaviest train of consequences. I am far from saying, that this or any service ought not to be conducted with economy. But I will never suffer the sacred name of economy to be bestowed upon arbitrary defalcation of charge.

EDUCATION.

I HAVE ever thought the prohibition of the means of improving our rational nature, to be the worst species of tyranny that the insolence and perverseness of mankind ever dared to exercise. This goes to all men, in all situations, to whom education can be denied.

EMBASSIES FROM INDIVIDUALS TO FOREIGN GOVERNMENTS.

THE legitimate and sure mode of communication between this nation and foreign powers, is rendered uncertain, precarious, and treacherous, by being divided into two channels, one with the government, one with the head of a party in opposition to that government; by which means the foreign powers can never be assured of the real authority or validity of any public transaction whatsoever.

On the other hand, the advantage taken of the discontent which at that time prevailed in parliament and in the nation, to give to an individual an influence directly against the government of his country, in a foreign court, has made a highway into England for the intrigues of foreign courts in our affairs. This is

a sore evil; an evil from which, before this time, England was more free than any other nation. Nothing can preserve us from that evil—which connects cabinet factions abroad with popular factions here,—but the keeping sacred the crown, as the only channel of communication with every other nation.

ENGLAND. FRANCE. THE EMPEROR. THE EMPIRE.

But the great resource of Europe was in England: not in a sort of England detached from the rest of the world, and amusing herself with the puppet-shew of a naval power, (it can be no better, whilst all the sources of that power, and of every sort of power, are precarious,) but in that sort of England, who considered herself as embodied with Europe; but in that sort of England, who, sympathetic with the adversity or the happiness of mankind, felt that nothing in human affairs was foreign to her. We may consider it as a sure axiom that, as on the one hand no confederacy of the least effect or duration can exist against France, of which England is not only a part, but the head, so neither can England pretend to cope with France but as connected with the body of Christendom.

* * * *

England, except during the eccentric aberration of Charles the Second, has always considered it as her duty and interest, to take her place in such a confederacy. Her chief disputes must ever be with France, and if England shews herself indifferent and unconcerned when these powers are combined against the enterprizes of France, she is to look with certainty for the same indifference on the part of these powers, when she may be at war with that nation. This will tend totally to disconnect this kingdom from the system of Europe, in which, if she ought not rashly

to meddle, she ought never wholly to withdraw herself from it.

* * * *

I wind up all in a full conviction within my own breast, and the substance of which I must repeat over and over again, that the state of France is the first consideration in the politics of Europe, and of each state, externally as well as internally considered.

* * * *

This general balance was regarded in four principal points of views:—the GREAT MIDDLE BALANCE, which comprehend Great Britain, France, and Spain; the BALANCE OF THE NORTH; the BALANCE, external and internal, of GERMANY; and the BALANCE OF ITALY. In all those systems of balance, England was the power to whose custody it was thought it might be most safely committed.

France, as she happened to stand, secured the balance, or endangered it. Without question she had been long the security for the balance of Germany, and under her auspices the system, if not formed, had been at least perfected. She was so in some measure with regard to Italy, more than occasionally. She had a clear interest in the balance of the North, and had endeavoured to preserve it.

* * * *

It is always the interest of Great Britain that the power of France should be kept within the bounds of moderation. It is not her interest that that power should be wholly annihilated in the system of Europe.

* * * *

I do not conceive that the total annihilation of France (if that could be effected) is a desirable thing

to Europe; or even to this, its rival nation. Provident patriots did not think it good for Rome, that even Carthage should be quite destroyed; and he was a wise Greek, wise for the general Grecian interests, as well as a brave Lacedemonian enemy, and generous conqueror, who did not wish, by the destruction of Athens, to pluck out the other eye of Greece.

* * * *

As to the power of France, as a state, and in its exterior relations, I confess my fears are on the part of its extreme reduction *. There is undoubtedly something in the vicinity of France, which makes it naturally and properly an object of our watchfulness and jealousy, whatever form its Government may take. But the difference is great between a plan for our own security, and a scheme for the utter destruction of France. If there were no other countries in the political map but these two, I admit that policy might justify a wish to lower our neighbour to a standard which would even render her in some measure, if not wholly, our dependent. But the system of Europe is extensive and extremely complex. However formidable to us as taken in this one relation, France is not equally dreadful to all other States. On the contrary, my clear opinion is, that the liberties of Europe cannot possibly be preserved, but by her remaining a very great and preponderating power.

* * * *

Some of these nations the people of France are jealous of; such are the English, and the Spaniards—others they despise; such are the Italians—others they hate and dread; such are the German and Danubian powers.

* This was written early in 1793.

* * * *

e Emperor is the natural guardian of Italy and any; the natural balance against the ambition nce, whether republican or monarchical.

* * * *

urope does not conceive the independence, and quilibrium of the empire to be in the very es- of the system of balanced power in Europe, and scheme of public law, or mass of laws, upon that independence and equilibrium are founded, no leading consequence as they are preserved troyed, all the politics of Europe for more than enturies have been miserably erroneous.

* * * *

llow indeed that the empire of Germany raises venue and her troops by quotas and contingents; ıe revenue of the empire, and the army of the re, is the worst revenue, and the worst army, in orld.

ESTIMATION OF PROFESSIONS.

degree of estimation in which any profession is becomes the standard of the estimation in which rofessors hold themselves.

ETIQUETTE.

UETTE, if I understand rightly the term, which y extent is of modern usage, had its original ap- ion to those ceremonial and formal observances ised at courts, which had been established by usage, in order to preserve the sovereign power the rude intrusion of licentious familiarity, as

well as to preserve majesty itself from a disposition to consult its ease at the expence of its dignity. The term came afterwards to have a greater latitude, and to be employed to signify certain formal methods used in the transactions between sovereign states.

In the more limited as well as in the larger sense of the term, without knowing what the etiquette is, it is impossible to determine whether it is a vain and captious punctilio, or a form necessary to preserve decorum in character and order in business. I readily admit, that nothing tends to facilitate the issue of all public transactions more than a mutual disposition in the parties treating, to wave all ceremony. But the use of this temporary suspension of the recognised modes of respect consists in its being mutual and in the spirit of conciliation in which all ceremony is laid aside. On the contrary, when one of the parties to a treaty intrenches himself up to the chin in these ceremonies, and will not, on his side, abate a single punctilio, and that all the concessions are upon one side only, the party so conceding does by this act place himself in a relation of inferiority, and thereby fundamentally subverts that equality which is of the very essence of all treaty.

EUROPEAN STATES.

THE states of the christian world have grown up to their present magnitude in a great length of time, and by a great variety of accidents. They have been improved to what we see them with greater or less degrees of felicity and skill. Not one of them has been formed upon a regular plan or with any unity of design. As their constitutions are not systematical, they have not been directed to any *peculiar* end, eminently distinguished, and superseding every other. The objects which they embrace are of the greatest

possible variety, and have become in a manner infinite. In all these old countries the state has been made to the people, and not the people conformed to the state. Every state has pursued, not only every sort of social advantage, but it has cultivated the welfareof every individual. His wants, his wishes, even his tastes have been consulted. This comprehensive scheme, virtually produced a degree of personal liberty in forms the most adverse to it. That liberty was found, under monarchies styled absolute, in a degree unknown to the ancient commonwealths. From hence the powers of all our modern states, meet in all their movements, with some obstruction. It is therefore no wonder, that when these states are to be considered as machines to operate for some one great end, that this dissipated and balanced force is not easily concentrated, or made to bear with the whole force of the nation upon one point.

EXAMPLE.

AND is then example nothing? It is every thing. Example is the school of mankind, and they will learn at no other.

FANATICISM.

OF all things, wisdom is the most terrified with epidemical fanaticism, because of all enemies it is that against which she is the least able to furnish any kind of resource.

FAVOURITISM.

A PLAN of favouritism for our executory government is essentially at variance with the plan of our legislature. One great end undoubtedly of a mixed government like ours, composed of monarchy, and of controuls, on the part of the higher people and the

lower, is that the prince shall not be able to violate the laws. This is useful indeed and fundamental. But this, even at first view, is no more than a negative advantage; an armour merely defensive. It is therefore next in order, and equal in importance, *that the discretionary powers which are necessarily vested in the monarch, whether for the execution of the laws, or for the nomination to magistracy and office, or for conducting the affairs of peace and war, or for ordering the revenue, should all be exercised upon public principles and national grounds, and not on the likings or prejudices, the intrigues or policies, of a court.* This, I said, is equal in importance to the securing a government according to law. The laws reach but a very little way. Constitute government how you please, infinitely the greater part of it must depend upon the exercise of the powers which are left at large to the prudence and uprightness of ministers of state. Even all the use and potency of the laws depends upon them. Without them, your commonwealth is no better than a scheme upon paper; and not a living, acting, effective constitution. It is possible, that through negligence, or ignorance, or design artfully conducted, ministers may suffer one part of government to languish, another to be perverted from its purposes, and every valuable interest of the country to fall into ruin and decay, without possibility of fixing any single act on which a criminal prosecution can be justly grounded. The due arrangement of men in the active part of the state, far from being foreign to the purposes of a wise government, ought to be among its very first and dearest objects. When, therefore, the abettors of the new system tell us, that between them and their opposers there is nothing but a struggle for power, and that therefore we are no ways concerned in it; we must tell those who have

the impudence to insult us in this manner, that of all things we ought to be the most concerned, who and what sort of men they are, that hold the trust of every thing that is dear to us. Nothing can render this a point of indifference to the nation, but what must either render us totally desperate, or soothe us into the security of ideots. We must soften into a credulity below the milkiness of infancy, to think all men virtuous. We must be tainted with a malignity truly diabolical, to believe all the world to be equally wicked and corrupt. Men are in public life as in private, some good, some evil. The elevation of the one, and the depression of the other, are the first objects of all true policy. But that form of government, which, neither in its direct institutions, nor in their immediate tendency, has contrived to throw its affairs into the most trust-worthy hands, but has left its whole executory system to be disposed of agreeably to the uncontrouled pleasure of any one man, however excellent or virtuous, is a plan of polity defective not only in that member, but consequentially erroneous in every part of it.

FEAR.

Topics derived from fear or addressed to it, are, I well know, of doubtful appearance. To be sure, hope is in general the incitement to action. Alarm some men—you do not drive them to provide for their security; you put them to a stand; you induce them not to take measures to prevent the approach of danger, but to remove so unpleasant an idea from their minds; you persuade them to remain as they are, from a new fear that their activity may bring on the apprehended mischief before its time. I confess freely that this evil sometimes happens from an overdone precaution; but it is when the measures are rash,

but a faint struggle, that shews we are in an element which does not belong to us.

FLATTERY.

We all are men; we all love to be told of the extent of our own power and our own faculties. If we love glory, we are jealous of partners, and afraid even of our own instruments. It is of all modes of flattery the most effectual to be told, that you can regulate the affairs of another kingdom better than its hereditary proprietors. It is formed to flatter the principle of conquest so natural to all men.

FOLLIES.

Wisdom is not the most severe corrector of folly. They are the rival follies, which mutually wage so unrelenting a war; and which make so cruel a use of their advantages, as they can happen to engage the immoderate vulgar on the one side or the other in their quarrels.

FORBEARANCE.

There is however a limit at which forbearance ceases to be a virtue. Men may tolerate injuries, whilst they are only personal to themselves. But it is not the first of virtues to bear with moderation the indignities that are offered to our country.

FORTITUDE.

It is laid in the unalterable constitution of things:—None can aspire to act greatly, but those who are of force greatly to suffer. They who make their arrangements in the first run of misadventure, and in a temper of mind the common fruit of disappointment and dismay, put a seal on their calamities. To their

wer they take a security against any favours which
:y might hope from the usual inconstancy of fortune.

* * * *

No man lives too long, who lives to do with spirit,
d suffer with resignation, what Providence pleases
command or inflict.

FRAUD.

LANDESTINE and collusive practice can only be
aced by combination and comparison of circum-
ances. To reject such combination and comparison
to reject the only means of detecting fraud; it is
deed to give it a patent and free licence to cheat
ith impunity.

* * * *

The way to avoid suspicion in the settlement of
ecuniary transactions, in which great frauds have
een very strongly presumed, is, to attend to these
w plain principles:—First, to hear all parties equally,
nd not the managers for the suspected claimants only.
lot to proceed in the dark; but to act with as much
ublicity as possible.—Not to precipitate decision.—
'o be religious in following the rules prescribed in
he commission under which we act. And, lastly,
nd above all, not to be fond of straining constructions,
) force a jurisdiction, and to draw to ourselves the
nanagement of a trust in its nature invidious and ob-
ioxious to suspicion, where the plainest letter of the
aw does not compel it. If these few plain rules are
)bserved, no corruption ought to be suspected; if
ny of them are violated, suspicion will attach in pro-
)ortion. If all of them are violated, a corrupt motive
)f some kind or other will not only be suspected, but
nust be violently presumed.

PRIDE OF FREEDOM.

In Virginia and Carolina they have a vast mul
of slaves. Where this is the case in any part
world, those who are free, are by far the most
and jealous of their freedom. Freedom is to
not only an enjoyment, but a kind of rank an
vilege. Not seeing there, that freedom, as in cou
where it is a common blessing, and as broad
general as the air, may be united with much a
toil, with great misery, with all the exterior o
vitude, liberty looks, amongst them, like some
that is more noble and liberal. I do not mean, S
commend the superior morality of this sentir
which has at least as much pride as virtue in it
I cannot alter the nature of man. The fact i
and these people of the southern colonies are
more strongly, and with an higher and more
born spirit, attached to liberty than those to the n
ward. Such were all the antient commonwea
such were our Gothic ancestors; such in our
were the Poles; and such will be all masters of sl
who are not slaves themselves. In such a peopl
haughtiness of domination combines with the
of freedom, fortifies it, and renders it invincible.

GAMING.

It is a great mistake, that the desire of securing
perty is universal among mankind. Gaming
principle inherent in human nature. It belon
us all.

GO-BETWEENS IN POLITICS.

As to leaders in parties, nothing is more common
to see them blindly led. The world is governe

go-betweens. These go-betweens influence the persons with whom they carry on the intercourse, by stating their own sense to each of them as the sense of the other; and thus they reciprocally master both sides. It is first buzzed about the ears of leaders, "that their friends without doors are very eager for "some measure, or very warm about some opinion— "that you must not be too rigid with them. They "are useful persons, and zealous in the cause. "They may be a little wrong; but the spirit of li- "berty must not be damped; and by the influence "you obtain from some degree of concurrence with "them at present, you may be enabled to set them "right hereafter."

Thus the leaders are at first drawn to a connivance with sentiments and proceedings, often totally different from their serious and deliberate notions. But their acquiescence answers every purpose.

With no better than such powers, the go-betweens assume a new representative character. What at best was but an acquiescence, is magnified into an authority, and thence into a desire on the part of the leaders; and it is carried down as such to the subordinate members of parties. By this artifice they in their turn are led into measures which at first, perhaps, few of them wished at all, or at least did not desire vehemently or systematically.

FEAR OF GOD.

It were endless to enumerate all the passages, both in the sacred and profane writers, which establish the general sentiment of mankind, concerning the inseparable union of a sacred and reverential awe, with our ideas of the divinity. Hence the common maxim, *Primus in orbe deos fecit timor.* This maxim may be, as I believe it is, false with regard to the origin of re-

ligion. The maker of the maxim saw how inseparable these ideas were, without considering that the notion of some great power must be always precedent to our dread of it. But this dread must necessarily follow the idea of such a power, when it is once excited in the mind. It is on this principle that true religion has, and must have, so large a mixture of salutary fear; and that false religions have generally nothing else but fear to support them. Before the christian religion had, as it were, humanized the idea of the Divinity, and brought it somewhat nearer to us, there was very little said of the love of God. The followers of Plato have something of it, and only something; the other writers of pagan antiquity, whether poets or philosophers, nothing at all. And they who consider with what infinite attention, by what a disregard of every perishable object, through what long habits of piety and contemplation it is, any man is able to attain an entire love and devotion to the Deity, will easily perceive, that it is not the first, the most natural, and the most striking effect which proceeds from that idea.

GOVERNMENT. GOVERNORS. PLANS AND FORMS OF GOVERNMENT, &c.

It is one of the finest problems in legislation, and what has often engaged my thoughts whilst I followed that profession, "What the state ought to take upon "itself to direct by the public wisdom, and what it "ought to leave, with as little interference as possible, "to individual discretion." Nothing, certainly, can be laid down on the subject that will not admit of exceptions, many permanent, some occasional. But the clearest line of distinction which I could draw, whilst I had my chalk to draw any line, was this; that the state ought to confine itself to what regards

the state, or the creatures of the state, namely, the exterior establishment of its religion; its magistracy; its revenue; its military force by sea and land; the corporations that owe their existence to its fiat; in a word, to every thing that is *truly and properly* public, to the public peace, to the public safety, to the public order, to the public prosperity. In its preventive police it ought to be sparing of its efforts, and to employ means, rather few, unfrequent, and strong, than many, and frequent, and, of course, as they multiply their puny politic race, and dwindle, small and feeble. Statesmen who know themselves will, with the dignity which belongs to wisdom, proceed only in this the superior orb and first mover of their duty, steadily, vigilantly, severely, courageously: whatever remains will, in a manner, provide for itself. But as they descend from the state to a province, from a province to a parish, and from a parish to a private house, they go on accelerated in their fall. They *cannot* do the lower duty; and, in proportion as they try it, they will certainly fail in the higher. They ought to know the different departments of things; what belongs to laws, and what manners alone can regulate. To these, great politicians may give a leaning, but they cannot give a law.

Our legislature has fallen into this fault as well as other governments; all have fallen into it more or less.

* * * *

My dear departed friend, whose loss is even greater to the public than to me, had often remarked, that the leading vice of the French monarchy (which he had well studied) was in good intention ill-directed, and a restless desire of governing too much. The hand of authority was seen in every thing, and in every place. All, therefore, that happened amiss in

the course even of domestic affairs, was attributed to the government; and, as it always happens in this kind of officious universal interference, what began in odious power, ended always, I may say without an exception, in contemptible imbecility.

* * * *

It is in the power of government to prevent much evil; it can do very little positive good in this, or perhaps in any thing else.

* * * *

As to government, if I might recommend a prudent caution to them,—it would be, to innovate as little as possible, upon speculation, in establishments, from which, as they stand, they experience no material inconvenience to the repose of the country,—*quieta non movere.*

* * * *

The great use of government is as a restraint; and there is no restraint which it ought to put upon others, and upon itself too, rather than on the fury of speculating under circumstances of irritation. The number of idle tales spread about by the industry of faction, and by the zeal of foolish good-intention, and greedily devoured by the malignant credulity of mankind, tends infinitely to aggravate prejudices, which, in themselves, are more than sufficiently strong. In that state of affairs, and of the public with relation to them, the first thing that government owes to us, the people, is *information;* the next is timely coercion:—the one to guide our judgment; the other to regulate our tempers.

* * * *

I have ever abhorred, since the first dawn of my understanding to this its obscure twilight, all the operations of opinion, fancy, inclination, and will, in the affairs of government, where only a sovereign rea-

son, paramount to all forms of legislation and administration, should dictate. Government is made for the very purpose of opposing that reason to will and to caprice, in the reformers or in the reformed, in the governors or in the governed, in kings, in senates, or in people.

* * * *

If there is any one eminent criterion, which, above all the rest, distinguishes a wise government from an administration weak and improvident, it is this;—"well to know the best time and manner of yielding what it is impossible to keep."

* * * *

Government is deeply interested in every thing which, even through the medium of some temporary uneasiness, may tend finally to compose the minds of the subject, and to conciliate their affections. I have nothing to do here with the abstract value of the voice of the people. But as long as reputation, the most precious possession of every individual, and as long as opinion, the great support of the state, depend entirely upon that voice, it can never be considered as a thing of little consequence either to individuals or to government. Nations are not primarily ruled by laws; less by violence. Whatever original energy may be supposed either in force or regulation, the operation of both is, in truth, merely instrumental. Nations are governed by the same methods, and on the same principles, by which an individual without authority is often able to govern those who are his equals or his superiors; by a knowledge of their temper, and by a judicious management of it; I mean,—when public affairs are steadily and quietly conducted; not when government is nothing but a continued scuffle between

the magistrate and the multitude; in which sometimes the one and sometimes the other is uppermost; in which they alternately yield and prevail, in a series of contemptible victories, and scandalous submissions. The temper of the people amongst whom he presides ought therefore to be the first study of a statesman. And the knowledge of this temper it is by no means impossible for him to attain, if he has not an interest in being ignorant of what it is his duty to learn.

* * * *

Perhaps I am mistaken in my idea of an empire, as distinguished from a single state or kingdom. But my idea of it is this; that an empire is the aggregate of many states, under one common head; whether this head be a monarch or a presiding republic. It does, in such constitutions, frequently happen (and nothing but the dismal, cold, dead uniformity of servitude can prevent its happening) that the subordinate parts have many local privileges and immunities. Between these privileges, and the supreme common authority, the line may be extremely nice. Of course disputes, often too, very bitter disputes, and much ill blood, will arise. But though every privilege is an exemption (in the case) from the ordinary exercise of the supreme authority, it is no denial of it. The claim of a privilege seems rather *ex vi termini*, to imply a superior power. For to talk of the privileges of a state or of a person, who has no superior, is hardly any better than speaking nonsense. Now, in such unfortunate quarrels, among the component parts of a great political union of communities, I can scarcely conceive any thing more completely imprudent, than for the head of the empire to insist, that, if any privilege is pleaded against his will, or his acts, that his whole authority is denied; instantly to proclaim re-

bellion, to beat to arms, and to put the offending provinces under the ban. Will not this, sir, very soon teach the provinces to make no distinctions on their part? Will it not teach them that the government, against which a claim of liberty is tantamount to high-treason, is a government to which submission is equivalent to slavery? It may not always be quite convenient to impress dependent communities with such an idea.

* * * *

It is nothing to an oppressed people, to say that in part they are protected at our charge. The military force which shall be kept up in order to cramp the natural faculties of a people, and to prevent their arrival to their utmost prosperity, is the instrument of their servitude not the means of their protection. To protect men, is to forward, and not to restrain their improvement. Else, what is it more, than to avow to them, and to the world, that you guard them from others, only to make them a prey to yourself. This fundamental nature of protection does not belong to free, but to all governments; and is as valid in Turkey as in Great Britain. No government ought to own that it exists for the purpose of checking the prosperity of its people, or that there is such a principle involved in its policy.

* * * *

What I have always thought of the matter is this—that the most poor, illiterate, and uninformed creatures upon earth, are judges of a *practical* oppression. It is a matter of feeling; and as such persons generally have felt most of it, and are not of an over-lively sensibility, they are the best judges of it. But for the *real cause*, or the *appropriate remedy*, they ought never to be called into council about the one or the other.

They ought to be totally shut out; because their reason is weak; because when once roused, their passions are ungoverned; because they want information; because the smallness of the property which individually they possess, renders them less attentive to the consequence of the measures they adopt in affairs of moment. When I find a great cry amongst the people who speculate little, I think myself called seriously to examine into it, and to separate the real cause from the ill effects of the passion it may excite; and the bad use which artful men may make of an irritation of the popular mind. Here we must be aided by persons of a contrary character; we must not listen to the desperate or the furious; but it is therefore necessary for us to distinguish who are the *really* indigent, and the *really* intemperate.

* * * *

Ruin must fall on all institutions of dignity or of authority that are perverted from their purport to the oppression of human nature in others, and to its disgrace in themselves. As the wisdom of men makes such institutions, the folly of men destroys them.—Whatever we may pretend, there is always more in the soundness of the materials, than in the fashion of the work. The order of a good building is something. But if it be wholly declined from its perpendicular; if the cement is loose and incoherent; if the stones are scaling with every change of the weather, and the whole toppling on our heads, what matter is it whether we are crushed by a corinthian or a doric ruin? The fine form of a vessel is a matter of use and of delight. It is pleasant to see her decorated with cost and art. But what signifies even the mathematical truth of her form? What signify all the art and cost with which she can be carved, and painted, and

, and covered with decorations from stem to
what signify all her rigging and sails, her flags,
ıdants and her streamers? What signify even
ınon, her stores and her provisions, if all her
and timbers be unsound and rotten?

Quamvis Pontica pinus
Silvæ filia nobilis
Jactes & genus & nomen inutile.

* * * *

ı will not look to acts of parliament, to regula-
:o declarations, to votes, and resolutions. No,
re not such fools. They will ask, what is the
o power, credit, wealth, and honours? They
sk, what conduct ends in neglect, disgrace,
y, exile, prison and gibbet? These will teach
he course which they are to follow. It is your
ution of these that will give the character and
o your government. All the rest is miserable
:e.

* * * *

icular punishments are the cure for accidental
pers in the state; they inflame rather than allay
ıeats which arise from the settled mismanage-
of the government, or from a natural ill dispo-
in the people. It is of the utmost moment not
:e mistakes in the use of strong measures; and
ss is then only a virtue when it accompanies the
erfect wisdom. In truth, inconstancy is a sort
ıral corrective of folly and ignorance.

* * * *

: scene of the Indian abuse is distant indeed;

but we must not infer, that the value of our interest in it is decreased in proportion as it recedes from our view. In our politics, as in our common conduct, we shall be worse than infants, if we do not put our senses under the tuition of our judgment, and effectually cure ourselves of that optical illusion which makes a briar at our nose of greater magnitude, than an oak at five hundred yards distance.

* * * *

Laws of regulation are not fundamental laws. The public exigencies are the masters of all such laws. They rule the laws, and are not to be ruled by them. They who exercise the legislative power at the time must judge.

* * * *

The benefits of heaven to any community, ought never to be connected with political arrangements, or made to depend on the personal conduct of princes; in which the mistake, or error, or neglect, or distress, or passion of a moment on either side, may bring famine on millions, and ruin an innocent nation perhaps for ages. The means of the subsistence of mankind should be as immutable as the laws of nature, let power and dominion take what course they may.

* * * *

We may rest assured, that when the maxims of any government establish among its resources extraordinary means, and those exerted with a strong hand, that strong hand will provide those extraordinary means for *itself*.

* * * *

An untimely shower, or an unseasonable drought; a frost too long continued, or too suddenly broken up,

with rain and tempest; the blight of the spring, or the smut of the harvest; will do more to cause the distress of the belly, than all the contrivances of all statesmen can do to relieve it. Let government protect and encourage industry, secure property, repress violence, and discountenance fraud, it is all that they have to do. In other respects, the less they meddle in these affairs the better; the rest is in the hands of our master and theirs. We are in a constitution of things wherein—" *Modo sol nimius, modo corripit imber.*"

* * * *

My opinion is against an over-doing of any sort of administration, and more especially against this most momentous of all meddling on the part of authority; the meddling with the subsistence of the people.

* * * *

Tyranny and cruelty may make men justly wish the downfal of abused powers, but I believe that no government ever yet perished from any other direct cause than its own weakness.

* * * *

Among the standards upon which the effects of government on any country are to be estimated, I must consider the state of its population as not the least certain. No country in which population flourishes, and is in progressive improvement, can be under a *very* mischievous government.

* * * *

I never will suppose that fabric of a state to be the worst of all political institutions, which, by experience, is found to contain a principle favourable (however latent it may be) to the increase of mankind.

* * * *

The wealth of a country is another, and no contemptible standard, by which we may judge whether, on the whole, a government be protecting or destructive.

* * * *

Executive magistracy ought to be constituted in such a manner, that those who compose it should be disposed to love and to venerate those whom they are bound to obey. A purposed neglect, or what is worse, a literal but perverse and malignant obedience, must be the ruin of the wisest counsels. In vain will the law attempt to anticipate or to follow such studied neglects and fraudulent attentions. To make men act zealously is not in the competence of law. Kings even such as are truly kings, may and ought to bear the freedom of subjects that are obnoxious to them. They may too, without derogating from themselves, bear even the authority of such persons if it promotes their service. Louis the XIIIth mortally hated the cardinal de Richelieu; but his support of that minister against his rivals was the source of all the glory of his reign, and the solid foundation of his throne itself. Louis the XIVth, when come to the throne, did not love the cardinal Mazarin; but for his interests he preserved him in power. When old, he detested Louvois; but for years, whilst he faithfully served his greatness, he endured his person. When George the IId. took Mr. Pitt, who certainly was not agreeable to him, into his councils, he did nothing which could humble a wise sovereign. But these ministers, who were chosen by affairs, not by affections, acted in the name of, and in trust for, kings; and not as their avowed, constitutional, and ostensible masters,

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A great prince may be obliged (though such a thing cannot happen very often) to sacrifice his private inclination to his public interest. A wise prince will not think that such a restraint implies a condition of servility.

* * * *

Whatever is supreme in a state, ought to have, as much as possible, its judicial authority so constituted as not only not to depend upon it, but in some sort to balance it. It ought to give a security to its justice against its power. It ought to make its judicature, as it were, something exterior to the state.

* * * *

Is it that the people are changed, that the commonwealth cannot be protected by its laws? I hardly think it. On the contrary, I conceive, that these things happen because men are not changed, but remain always what they always were; they remain what the bulk of us must ever be, when abandoned to our vulgar propensities, without guide, leader, or controul: that is, made to be full of a blind elevation in prosperity; to despise untried dangers; to be overpowered with unexpected reverses; to find no clue in a labyrinth of difficulties; to get out of a present inconvenience with any risk of future ruin; to follow and to bow to fortune; to admire successful though wicked enterprize, and to imitate what we admire; to contemn the government which announces danger from sacrilege and regicide, whilst they are only in their infancy and their struggle, but which finds nothing that can alarm in their adult state and in the power and triumph of those destructive principles. In a mass we cannot be left to ourselves. We must have

leaders. If none will undertake to lead us right, we shall find guides who will contrive to conduct us to shame and ruin.

* * * *

As well may we fancy, that, of itself the sea will swell, and that without winds the billows will insult the adverse shore, as that the gross mass of the people will be moved, and elevated, and continue by a steady and permanent direction to bear upon one point, without the influence of superior authority, or superior mind.

* * * *

They who always labour can have no true judgment. You never give yourselves time to cool. You can never survey, from its proper point of sight, the work you have finished, before you decree its final execution. You can never plan the future by the past. You never go into the country, soberly and dispassionately to observe the effect of your measures on their objects. You cannot feel distinctly how far the people are rendered better and improved, or more miserable and depraved, by what you have done. You cannot see with your own eyes the sufferings and afflictions you cause. You know them but at a distance, on the statements of those who always flatter the reigning power, and who, amidst their representations of the grievances, inflame your minds against those who are oppressed. These are amongst the effects of unremitted labour, when men exhaust their attention, burn out their candles, and are left in the dark. *Malo meorum negligentiam, quam istorum obscuram diligentiam.*

* * * *

I have know merchants with the sentiments and the abilities of great statesmen; and I have seen persons in the rank of statesmen, with the conceptions and

character of pedlars. Indeed, my observation has furnished me with nothing that is to be found in any habits of life or education, which tends wholly to disqualify men for the functions of government, but that, by which the power of exercising those functions is very frequently obtained, I mean a spirit and habits of low cabal and intrigue; which I have never, in one instance, seen united with a capacity for sound and manly policy.

* * * *

It cannot escape observation, that when men are too much confined to professional and faculty habits, and, as it were, inveterate in the recurrent employment of that narrow circle, they are rather disabled than qualified for whatever depends on the knowledge of mankind, on experience in mixed affairs, on a comprehensive connected view of the various complicated external and internal interests which go to the formation of that multifarious thing called a state.

* * * *

There are a few moments in which decorum yields to an higher duty. Public calamity is a mighty leveller; and there are occasions when any, even the slightest chance of doing good, must be laid hold on, even by the most inconsiderable person.

* * * *

It is not a hazarded assertion, it is a great truth, that when once things are gone out of their ordinary course, it is by acts out of the ordinary course they can alone be re-established. This republican spirit can only be combated by a spirit of the same nature: of the same nature, but informed with another principle and pointing to another

end. I would persuade a resistance both to the corruption and to the reformation that prevails. It will not be the weaker, but much the stronger, for combating both together. A victory over real corruptions would enable us to baffle the spurious and pretended reformations. I would not wish to excite, or even to tolerate, that kind of evil spirit which evokes the powers of hell to rectify the disorders of the earth. No! I would add my voice with better, and I trust, more potent charms, to draw down justice, and wisdom, and fortitude from heaven, for the correction of human vice, and the recalling of human error from the devious ways into which it has been betrayed. I would wish to call the impulses of individuals at once to the aid and to the controul of authority. By this which I call the true republican spirit, paradoxical as it may appear, monarchies alone can be rescued from the imbecility of courts and the madness of the crowd. This republican spirit would not suffer men in high place to bring ruin on their country and on themselves. It would reform, not by destroying, but by saving, the great, the rich, and the powerful. Such a republican spirit, we perhaps fondly conceive to have animated the distinguished heroes and patriots of old, who knew no mode of policy but religion and virtue. These they would have paramount to all constitutions; they would not suffer monarchs, or senates, or popular assemblies, under pretences of dignity, or authority, or freedom, to shake off those moral riders which reason has appointed to govern every sort of rude power. These, in appearance loading them by their weight, do by that pressure augment their essential force. The momentum is encreased by the extraneous weight. It is true in moral, as it is in mechanical science. It is true, not only in the draught, but in the race. These riders of the great, in effect, hold the reins which

guide them in their course, and wear the spur that stimulates them to the goals of honour and of safety. The great must submit to the dominion of prudence and of virtue; or none will long submit to the dominion of the great.

"*Dis te minorem quod geris imperas.*"

This is the feudal tenure which they cannot alter.

* * * *

I must see with my own eyes, I must, in a manner, touch with my own hands, not only the fixed, but the momentary circumstances, before I could venture to suggest any political project whatsoever. I must know the power and disposition to accept, to execute, to persevere. I must see all the aids, and all the obstacles. I must see the means of correcting the plan, where correctives would be wanted. I must see the things; I must see the men. Without a concurrence and adaptation of these to the design, the very best speculative projects might become not only useless but mischievous. Plans must be made for men. We cannot think of making men, and binding nature to our designs. People at a distance must judge ill of men. They do not always answer to their reputation when you approach them. Nay, the perspective varies, and shews them quite otherwise than you thought them. At a distance, if we judge uncertainly of men, we must judge worse of *opportunities*, which continually vary their shapes and colours, and pass away like clouds. The Eastern politicians never do any thing without the opinion of the astrologers on the *fortunate moment*. They are in the right, if they can do no better; for the opinion of fortune is something towards commanding it. Statesmen of a more judicious pre-

science, look for the fortunate moment too; but they seek it, not in the conjunctions and oppositions of planets, but in the conjunctions and oppositions of men and things. These form their almanacks.

* * * *

It generally argues some degree of natural impotence of mind, or some want of knowledge of the world, to hazard plans of government, except from a seat of authority. Propositions are made, not only ineffectually, but somewhat disreputably, when the minds of men are not properly disposed for their reception.

* * * *

I pass over here all considerations how far such a system will be an improvement of our constitution according to any sound theory. Not that I mean to condemn such speculative enquiries concerning this great object of the national attention. They may tend to clear doubtful points, and possibly may lead, as they have often done, to real improvements. What I object to, is their introduction into a discourse relating to the immediate state of our affairs, and recommending plans of practical government.

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The general character and situation of a people must determine what sort of government is fitted for them. That point nothing else can or ought to determine.

* * * *

The circumstances and habits of every country, which it is always perilous and productive of the greatest calamities to force, are to decide upon the form of its government.

* * * *

I readily admit (indeed I should lay it down as a fundamental principle) that in a republican government, which has a democratic basis, the rich do require an additional security above what is necessary to them in monarchies. They are subject to envy, and through envy to oppression.

* * * *

It is said, that twenty-four millions ought to prevail over two hundred thousand. True; if the constitution of a kingdom be a problem of arithmetic. This sort of discourse does well enough with the lamp-post for its second: to men who *may* reason calmly, it is ridiculous. The will of the many, and their interest, must very often differ; and great will be the difference when they make an evil choice.

* * * *

It is a serious thing to have a connexion with a people, who live only under positive, arbitrary, and changeable institutions; and those not perfected, nor supplied, nor explained, by any common acknowledged rule of moral science.

* * * *

The constitution of any political being, as well as that of any physical being, ought to be known, before one can venture to say what is fit for its conservation, or what is the proper means of its power.

* * * *

It is not to be imagined because a political system is, under certain aspects, very unwise in its contrivance, and very mischievous in its effects, that it

therefore can have no long duration. Its very d
may tend to its stability, because they are agreeal
its nature. The very faults in the constitution of P
made it last; the *veto* which destroyed all its e
preserved its life. What can be conceived so
strous as the republic of Algiers? and that n
strange republic of the Mamalukes in Egypt? '
are of the worst form imaginable, and exercised i
worst manner, yet they have existed as a nuisan
the earth for several hundred years.

* * * *

Would it be wise to estimate what the wo
Europe, as well as the world of Asia, had to
from Genghiz Khan, upon a contemplation of t
sources of the cold and barren spot in the ren
Tartary, from whence first issued that scourge
human race? Ought we to judge from the excis
stamp duties of the rocks, or from the pape
culation of the sands of Arabia, the power by
Mahomet and his tribes laid hold at once on th
most powerful empires of the world; beat o
them totally to the ground, broke to pieces the
and, in not much longer space of time than I
lived, overturned governments, laws, manner
ligion, and extended an empire from the Indus
Pyrenees.

* * * *

The bulk of mankind on their part are not e
sively curious concerning any theories, whilst the
really happy; and one sure symptom of an ill
ducted state, is the propensity of the people to
to them.

* * * *

It is besides a very great mistake to imagine,
mankind follow up practically any speculative

ciple, either of government or of freedom, as far as it will go in argument and logical illation. We Englishmen stop very short of the principles upon which we support any given part of our constitution; or even the whole of it together. I could easily, if I had not already tired you, give you very striking and convincing instances of it. This is nothing but what is natural and proper. All government, indeed every human benefit and enjoyment, every virtue, and every prudent act, is founded on compromise and barter. We balance inconveniencies; we give and take; we remit some rights, that we may enjoy others; and, we chuse rather to be happy citizens, than subtle disputants. As we must give away some natural liberty, to enjoy civil advantages; so we must sacrifice some civil liberties, for the advantages to be derived from the communion and fellowship of a great empire.—But in all fair dealings the thing bought, must bear some proportion to the purchase paid. None will barter away the immediate jewel of his soul. Though a great house is apt to make slaves haughty, yet it is purchasing a part of the artificial importance of a great empire too dear, to pay for it all essential rights, and all the intrinsic dignity of human nature. None of us who would not risk his life, rather than fall under a government purely arbitrary. But, although there are some amongst us who think our constitution wants many improvements, to make it a complete system of liberty, perhaps none who are of that opinion would think it right to aim at such improvement, by disturbing his country, and risking every thing that is dear to him. In every arduous enterprize, we consider what we are to lose, as well as what we are to gain; and the more and better stake of liberty every people possess, the less they will hazard in a vain attempt to make

it more. These are the *cords of man*. Man acts from adequate motives relative to his interest; and not on metaphysical speculations. Aristotle, the great master of reasoning, cautions us, and with great weight and propriety, against this species of delusive geometrical accuracy in moral arguments, as the most fallacious of all sophistry.

GRIEVANCES.

MEN may be sorely touched and deeply grieved in their privileges, as well as in their purses. Men may lose little in property by the act which takes away all their freedom. When a man is robbed of a trifle on the highway, it is not the twopence lost that constitutes the capital outrage. This is not confined to privileges. Even ancient indulgences withdrawn, without offence on the part of those who enjoyed such favours, operate as grievances.

HABIT.

WE are so wonderfully formed, that, whilst we are creatures vehemently desirous of novelty, we are as strongly attached to habit and custom. But it is the nature of things which hold us by custom, to affect us very little whilst we are in possession of them, but strongly when they are absent. I remember to have frequented a certain place, every day for a long time together; and I may truly say, that so far from finding pleasure in it, I was affected with a sort of weariness and disgust; I came, I went, I returned, without pleasure; yet if by any means I passed by the usual time of my going thither, I was remarkably uneasy, and was not quiet till I had got into my old track. They who use snuff, take it almost without being sensible that they take it, and the acute sense of smell is deadened, so as to feel hardly any thing from so

sharp a stimulus; yet deprive the snuff-taker of his box, and he is the most uneasy mortal in the world.

HABITS OF OFFICE.

I MEAN the business of office; and the limited and fixed methods and forms established there. Much knowledge is to be had undoubtedly in that line; and there is no knowledge which is not valuable. But it may be truly said, that men too much conversant in office, are rarely minds of remarkable enlargement. Their habits of office are apt to give them a turn to think the substance of business not to be much more important than the forms in which it is conducted. These forms are adapted to ordinary occasions; and therefore persons who are nurtured in office do admirably well, as long as things go on in their common order; but when the high roads are broken up, and the waters out, when a new and troubled scene is opened, and the file affords no precedent, then it is that a greater knowledge of mankind, and a far more extensive comprehension of things is requisite than ever office gave, or than office can ever give.

HABITS OF ADVENTURE.

THE retrograde order of society has something flattering to the dispositions of mankind. The life of adventurers, gamesters, gipsies, beggars, and robbers, is not unpleasant. It requires restraint to keep men from falling into that habit. The shifting tides of fear and hope, the flight and pursuit, the peril and escape, the alternate famine and feast, of the savage and the thief, after a time, render all course of slow, steady, progressive, unvaried occupation, and the prospect only of a limited mediocrity at the end of long labour, to the last degree, tame, languid and insipid.

HAPPINESS.

PHILOSOPHICAL happiness is to want little. Civil or vulgar happiness is to want much, and to enjoy much.

HEREDITARY SUCCESSION TO THE BRITISH CROWN.

A STATE without the means of some change is without the means of its conservation. Without such means it might even risk the loss of that part of the constitution which it wished the most religiously to preserve. The two principles of conservation and correction operated strongly at the two critical periods of the restoration and revolution, when England found itself without a king. At both those periods the nation had lost the bond of union in their ancient edifice; they did not, however, dissolve the whole fabric. On the contrary, in both cases they regenerated the deficient part of the old constitution through the parts which were not impaired. They kept these old parts exactly as they were, that the part recovered might be suited to them. They acted by the ancient organized states in the shape of their old organization, and not by the organic *moleculæ* of a disbanded people. At no time, perhaps, did the sovereign legislature manifest a more tender regard to that fundamental principle of British constitutional policy, than at the time of the revolution, when it deviated from the direct line of hereditary succession. The crown was carried somewhat out of the line in which it had before moved; but the new line was derived from the same stock. It was still a line of hereditary descent; still an hereditary descent in the same blood, though an hereditary descent qualified with protestantism. When the legislature altered the direction, but kept the principle, they shewed that they held it inviolable.

On this principle, the law of inheritance had admitted some amendment in the old time, and long before the æra of the revolution. Some time after the conquest great questions arose upon the legal principles of hereditary descent. It became a matter of doubt, whether the heir *per capita* or the heir *per stirpes* was to succeed; but whether the heir *per capita* gave way when the heirdom *per stirpes* took place, or the catholic heir when the protestant was preferred, the inheritable principle survived with a sort of immortality through all transmigrations—*multosque per annos stat fortuna domus et avi numerantur avorum.* This is the spirit of our constitution, not only in its settled course, but in all its revolutions. Whoever came in, or however he came in, whether he obtained the crown by law, or by force, the hereditary succession was either continued or adopted.

* * * *

No experience has taught us, that in any other course or method than that of an *hereditary crown*, our liberties can be regularly perpetuated and preserved sacred as our *hereditary right*. An irregular, convulsive movement may be necessary to throw off an irregular, convulsive disease. But the course of succession is the healthy habit of the British constitution.

* * * *

The people of England will not ape the fashions they have never tried: nor go back to those which they have found mischievous on trial. They look upon the legal hereditary succession of their crown as among their rights, not as among their wrongs; as a benefit, not as a grievance; as a security for their liberty, not as a badge of servitude. They look on the frame of their commonwealth, *such as it stands*,

to be of inestimable value; and they conceive the undisturbed succession of the crown to be a pledge of the stability and perpetuity of all the other members of our constitution.

* * * *

An absurd opinion concerning the king's hereditary right to the crown does not prejudice one that is rational, and bottomed upon solid principles of law and policy. If all the absurd theories of lawyers and divines were to vitiate the objects in which they are conversant, we should have no law, and no religion, left in the world. But an absurd theory on one side of a question forms no justification for alleging false fact, or promulgating mischievous maxims on the other.

HISTORY.

We do not draw the moral lessons we might from history. On the contrary, without care it may be used to vitiate our minds and to destroy our happiness. In history a great volume is unrolled for our instruction, drawing the materials of future wisdom from the past errors and infirmities of mankind. It may, in the perversion, serve for a magazine, furnishing offensive and defensive weapons for parties in church and state, and supplying the means of keeping alive, or reviving dissensions and animosities, and adding fuel to civil fury. History consists, for the greater part, of the miseries brought upon the world by pride, ambition, avarice, revenge, lust, sedition, hypocrisy, ungoverned zeal, and all the train of disorderly appetites, which shake the public with the same

———"*troublous storms that toss*
"*The private state, and render life unsweet.*"

These vices are the *causes* of those storms. Religion, morals, laws, prerogatives, privileges, liberties, rights of men, are the *pretexts*. The pretexts are always found in some specious appearance of a real good. You would not secure men from tyranny and sedition, by rooting out of the mind the principles to which these fraudulent pretexts apply? If you did, you would root out every thing that is valuable in the human breast. As these are the pretexts, so the ordinary actors and instruments in great public evils are kings, priests, magistrates, senates, parliaments, national assemblies, judges, and captains. You would not cure the evil by resolving, that there should be no more monarchs, nor ministers of state, nor of the gospel; no interpreters of law; no general officers; no public councils. You might change the names. The things in some shape must remain. A certain *quantum* of power must always exist in the community, in some hands, and under some appellation. Wise men will apply their remedies to vices, not to names; to the causes of evil which are permanent, not to the occasional organs by which they act, and the transitory modes in which they appear. Otherwise you will be wise historically, a fool in practice. Seldom have two ages the same fashion in their pretexts and the same modes of mischief. Wickedness is a little more inventive. Whilst you are discussing fashion, the fashion is gone by. The very same vice assumes a new body. The spirit transmigrates; and, far from losing its principle of life by the change of its appearance, it is renovated in its new organs with the fresh vigour of a juvenile activity. It walks abroad; it continues its ravages; whilst you are gibbeting the carcass, or demolishing the tomb. You are terrifying yourselves with ghosts and apparitions, whilst your house is the haunt of robbers. It is thus with

all those, who, attending only to the shell and husk of history, think they are waging war with intolerance, pride, and cruelty, whilst, under colour of abhorring the ill principles of antiquated parties, they are authorizing and feeding the same odious vices in different factions, and perhaps in worse.

* * * *

Among the ornaments of their place which eminently distinguish them, few people are better acquainted with the history of their own country than the illustrious princes now in exile: but I caution them not to be led into error by that which has been supposed to be the guide of life. I would give the same caution to all princes. Not that I derogate from the use of history. It is a great improver of the understanding, by shewing both men and affairs in a great variety of views. From this source much political wisdom may be learned; that is, may be learned as habit, not as precept; and as an exercise to strengthen the mind, as furnishing materials to enlarge and enrich it, not as a repertory of cases and precedents for a lawyer: if it were, a thousand times better would it be that a statesman had never learned to read—*vellem nescirent literas.* This method turns their understanding from the object before them, and from the present exigencies of the world, to comparisons with former times, of which after all, we can know very little and very imperfectly; and our guides, the historians, who are to give us their true interpretation, are often prejudiced, often ignorant, often fonder of system than of truth. Whereas if a man with reasonable good parts and natural sagacity, and not in the leading-strings of any master, will look steadily on the business before him, without being diverted by retrospect and comparison, he may be ca-

e of forming a reasonable good judgment of t is to be done. There are some fundamental ts in which nature never changes—but they are and obvious, and belong rather to morals than olitics. But so far as regards political matter, the an mind and human affairs are susceptible of ite modifications, and of combinations wholly new unlooked for.

HONESTY IN INDIVIDUALS.

IESTY and justice, reason and equity, go a very t way in securing prosperity to those who use n; and in case of failure, secure the best retreat, the most honourable consolations.

HONESTY IN STATES.

onesty be true policy with regard to the transient rest of individuals, it is much more certainly with regard to the permanent interests of com- nities.

THE HOUSE OF COMMONS.

E house of commons was supposed originally to be *part of the standing government of this country.* It considered as a *controul*, issuing *immediately* from people, and speedily to be resolved into the mass n whence it arose. In this respect it was in the her part of government what juries are in the er. The capacity of a magistrate being transitory, l that of a citizen permanent, the latter capacity it hoped would of course preponderate in all dis- sions, not only between the people and the stand- authority of the crown, but between the people l the fleeting authority of the house of commons lf. It was hoped that, being of a middle nature ween subject and government, they would feel

with a more tender and a nearer interest every thing that concerned the people, than the other remoter and more permanent parts of legislature.

Whatever alterations time and the necessary accommodation of business may have introduced, this character can never be sustained, unless the house of commons shall be made to bear some stamp of the actual disposition of the people at large. It would (among public misfortunes) be an evil more natural and tolerable, that the house of commons should be infected with every epidemical phrensy of the people, as this would indicate some consanguinity, some sympathy of nature with their constituents, than that they should in all cases be wholly untouched by the opinions and feelings of the people out of doors. By this want of sympathy they would cease to be a house of commons. For it is not the derivation of the power of that house from the people, which makes it in a distinct sense their representative. The king is the representative of the people; so are the lords; so are the judges. They all are trustees for the people, as well as the commons; because no power is given for the sole sake of the holder; and although government certainly is an institution of divine authority, yet its forms, and the persons who administer it, all originate from the people.

A popular origin cannot therefore be the characteristical distinction of a popular representative. This belongs equally to all parts of government, and in all forms. The virtue, spirit, and essence of a house of commons consists in its being the express image of the feelings of the nation. It was not instituted to be a controul *upon* the people, as of late it has been taught, by a doctrine of the most pernicious tendency. It was designed as a controul *for* the people. Other institutions have been formed for the purpose of

checking popular excesses; and they are, I apprehend, fully adequate to their object. If not, they ought to be made so. The house of commons, as it was never intended for the support of peace and subordination, is miserably appointed for that service; having no stronger weapon than its mace, and no better officer than its serjeant at arms, which it can command of its own proper authority. A vigilant and jealous eye over executory and judicial magistracy; an anxious care of public money, an openness, approaching towards facility, to public complaint: these seem to be the true characteristics of a house of commons.

* * * *

That house is, within itself, a much more subtle and artificial combination of parts and powers, than people are generally aware of. What knits it to the other members of the constitution; what fits it to be at once the great support, and the great controul of government; what makes it of such admirable service to that monarchy which, if it limits, it secures and strengthens, would require a long discourse, belonging to the leisure of a contemplative man, not to one whose duty it is to join in communicating practically to the people the blessings of such a constitution.

* * * *

His majesty may receive the opinions and wishes of individuals under their signatures, and of bodies corporate under their seals, as expressing their own particular sense: and he may grant such redress as the legal powers of the crown enable the crown to afford. This, and the other house of parliament, may also receive the wishes of such corporations and individuals by petition. The collective sense of his people his majesty is to receive from his commons in parliament

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In legal construction, the sense of the people of England is to be collected from the house of commons; and, though I do not deny the possibility of an abuse of this trust as well as any other, yet I think, without the most weighty reasons, and in the most urgent exigencies, it is highly dangerous to suppose that the house speaks any thing contrary to the sense of the people, or that the representative is silent when the sense of the constituent strongly, decidedly, and upon long deliberation, speaks audibly upon any topic of moment. If there is a doubt, whether the house of commons represents perfectly the whole commons of Great Britain, (I think there is none) there can be no question but that the lords and the commons together represent the sense of the whole people to the crown, and to the world. Thus it is, when we speak legally and constitutionally. In a great measure, it is equally true, when we speak prudentially; but I do not pretend to assert, that there are no other principles to guide discretion than those which are or can be fixed by some law, or some constitution; yet before the legally presumed sense of the people should be superseded by a supposition of one more real (as in all cases, where a legal presumption is to be ascertained) some strong proofs ought to exist of a contrary disposition in the people at large, and some decisive indications of their desire upon this subject.

* * * *

As long as by every art this (the democratical) party keeps alive a spirit of disaffection against the very constitution of the kingdom, and attributes, as lately it has been in the habit of doing, all the public

ines to that constitution, it is absolutely *impos-*
ut that some moment must arrive, in which
ll be enabled to produce a pretended reform
eal revolution. If ever the body of this *con-*
onstitution of ours is subverted either in favour
nited monarchy, or of wild democracy, that
ll *most certainly* be the result of this very sort
hinations against the house of commons.

HUMANITY.

ITY cannot be degraded by humiliation. It is
r character to submit to such things. There
sanguinity between benevolence and humility.
are virtues of the same stock. Dignity is
ood a race; but it belongs to the family of
le.

HUMILITY.

umility, the basis of the christian system, is
w, but deep and firm foundation of all real

IMAGINATION.

s the ideas, with their annexed pains and
res, which are presented by the sense; the
of man possesses a sort of creative power of its
either in representing at pleasure the images
gs in the order and manner in which they were
ed by the senses, or in combining those images
ew manner, and according to a different order.
ower is called imagination; and to this belongs
ver is called wit, fancy, invention, and the like.
must be observed, that the power of the ima-
on is incapable of producing any thing absolutely
it can only vary the disposition of those ideas
it has received from the senses. Now the

imagination is the most extensive province of pleasure and pain, as it is the region of our fears and our hopes, and of all our passions that are connected with them; and whatever is calculated to affect the imagination with these commanding ideas, by force of any original natural impression, must have the same power pretty equally over all men. For since the imagination is only the representation of the senses, it can only be pleased or displeased with the images, from the same principle on which the sense is pleased or displeased with the realities; and consequently there must be just as close an agreement in the imaginations as in the senses of men. A little attention will convince us that this must of necessity be the case.

IMPARTIALITY.

ANGRY friendship is sometimes as bad as calm enmity. For this reason the cold neutrality of abstract justice, is, to a good and clear cause, a more desirable thing than an affection liable to be any way disturbed. When the trial is by friends, if the decision should happen to be favourable, the honour of the acquittal is lessened; if adverse, the condemnation is exceedingly embittered. It is aggravated by coming from lips professing friendship, and pronouncing judgment with sorrow and reluctance. Taking in the whole view of life, it is more safe to live under the jurisdiction of severe but steady reason, than under the empire of indulgent, but capricious passion.

IMPRACTICABILITY.

I KNOW it is common for men to say, that such and such things are perfectly right—very desirable; but that, unfortunately, they are not practicable. Oh! no, Sir, no. Those things which are not practicable, are not desirable. There is nothing in the world

lly beneficial, that does not lie within the reach of informed understanding, and a well-directed pursuit. ere is nothing that God has judged good for us, t he has not given us the means to accomplish, h in the natural and the moral world. If we cry, e children for the moon, like children we must on.

IMPRISONMENT FOR DEBT.

we grow enlightened, the public will not bear, for length of time, to pay for the maintenance of ole armies of prisoners, nor, at their own expence, mit to keep jails as a sort of garrisons, merely to ify the absurd principle of making men judges in ir own cause. For credit has little or no concern his cruelty. I speak in a commercial assembly. u know that credit is given, because capital *must* employed; that men calculate the chances of in- rency; and they either withhold the credit or ke the debtor pay the risk in the price. The count- -house has no alliance with the jail.

INHERITANCE OF ENGLISH LIBERTIES.

u will observe, that from magna charta to the de- ration of right, it has been the uniform policy of constitution to claim and assert our liberties, as an *iled inheritance* derived to us from our forefathers, to be transmitted to our posterity; as an estate ecially belonging to the people of this kingdom hout any reference whatever to any other more eral or prior right. By this means our constitution serves an unity in so great a diversity of its parts. have an inheritable crown; an inheritable peer- ; and a house of commons and a people inherit-

ing privileges, franchises and liberties, from a long line of ancestors.

This policy appears to me to be the result of profound reflection; or rather the happy effect of following nature, which is wisdom without reflection, and above it. Besides, the people of England well know, that the idea of inheritance furnishes a sure principle of conservation, and a sure principle of transmission; without at all excluding a principle of improvement. It leaves acquisition free; but it secures what it acquires. Whatever advantages are obtained by a state proceeding on these maxims, are locked fast as in a sort of family settlement; grasped as in a kind of mortmain for ever. By a constitutional policy, working after the pattern of nature, we receive, we hold, we transmit our government and our privileges, in the same manner in which we enjoy and transmit our property and our lives. The institutions of policy, the goods of fortune, the gifts of Providence, are handed down, to us and from us, in the same course and order. Our political system is placed in a just correspondence and symmetry with the order of the world, and with the mode of existence decreed to a permanent body composed of transitory parts; wherein, by the disposition of a stupendous wisdom, moulding together the great mysterious incorporation of the human race, the whole, at one time, is never old, or middle-aged, or young, but in a condition of unchangeable constancy, moves on through the varied tenor of perpetual decay, fall, renovation, and progression. Thus, by preserving the method of nature in the conduct of the state, in what we improve we are never wholly new; in what we retain, we are never wholly obsolete. By adhering in this manner and on those principles to our forefathers, we are

guided not by the superstition of antiquarians, but by the spirit of philosophic analogy. In this choice of inheritance we have given to our frame of polity the image of a relation in blood; binding up the constitution of our country with our dearest domestic ties; adopting our fundamental laws into the bosom of our family affections; keeping inseparable, and cherishing with the warmth of all their combined and mutually reflected charities, our states, our hearths, our sepulchres, and our altars.

Through the same plan of a conformity to nature in our artificial institutions, and by calling in the aid of her unerring and powerful instincts, to fortify the fallible and feeble contrivances of our reason, we have derived several other, and those no small benefits, from considering our liberties in the light of an inheritance. Always acting as if in the presence of canonized forefathers, the spirit of freedom, leading in itself to misrule and excess, is tempered with an awful gravity. This idea of a liberal descent inspires us with a sense of habitual native dignity, which prevents that upstart insolence almost inevitably adhering to and disgracing those who are the first acquirers of any distinction. By this means our liberty becomes a noble freedom. It carries an imposing and majestic aspect. It has a pedigree and illustrating ancestors. It has its bearings and its ensigns armorial. It has its gallery of portraits; its monumental inscriptions; its records, evidences, and titles. We procure reverence to our civil institutions on the principle upon which nature teaches us to revere individual men; on account of their age; and on account of those from whom they are descended. All your sophisters cannot produce any thing better adapted to preserve a rational and manly freedom than the course that we have pursued, who have chosen our nature rather than our speculations,

We are all of us made to shun disgrace, as we are made to shrink from pain, and poverty, and disease. It is an instinct; and under the direction of reason, instinct is always in the right.

INSTRUCTIONS FROM CONSTITUENTS TO THEIR MEMBERS.

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CERTAINLY, it ought to be the happiness and glory of a representative, to live in the strictest union, the closest correspondence, and the most unreserved communication with his constituents. Their wishes ought to have great weight with him; their opinion high respect; their business unremitted attention. It is his duty to sacrifice his repose, his pleasures, his satisfactions, to theirs; and, above all, ever, and in all cases, to prefer their interest to his own. But, his unbiassed opinion, his mature judgment, his enlightened conscience, he ought not to sacrifice to you; to any man, or to any set of men living. These he does not derive from your pleasure; no, nor from the law and the constitution. They are a trust from Providence, for the abuse of which he is deeply answerable. Your representative owes you, not his industry only, but his judgment; and he betrays, instead of serving you, if he sacrifices it to your opinion.

My worthy colleague says, his will ought to be subservient to yours. If that be all, the thing is innocent. If government were a matter of will upon any side, yours, without question, ought to be superior. But government and legislation are matters of reason and judgment, and not of inclination; and, what sort of reason is that, in which the determination

precedes the discussion; in which one set of men deliberate, and another decide; and where those who form the conclusion are perhaps three hundred miles distant from those who hear the arguments?

To deliver an opinion, is the right of all men; that of constituents is a weighty and respectable opinion, which a representative ought always to rejoice to hear; and which he ought always most seriously to consider. But *authoritative* instructions; *mandates* issued, which the member is bound blindly and implicitly to obey, to vote, and to argue for, though contrary to the clearest conviction of his judgment and conscience; these are things utterly unknown to the laws of this land, and which arise from a fundamental mistake of the whole order and tenor of our constitution.

Parliament is not a *congress* of ambassadors from different and hostile interests; which interests each must maintain, as an agent and advocate, against other agents and advocates; but parliament is a *deliberative* assembly of *one* nation, with *one* interest, that of the whole; where, not local purposes, not local prejudices ought to guide, but the general good, resulting from the general reason of the whole. You choose a member indeed; but when you have chosen him, he is not member of Bristol, but he is a member of *parliament*. If the local constituent should have an interest, or should form an hasty opinion, evidently opposite to the real good of the rest of the community, the member for that place ought to be as far, as any other, from any endeavour to give it effect.

INSTRUMENTS BECOME MASTERS.

It is a law of nature, that whoever is necessary to what we have made our object, is sure in some way, or in some time or other, to become our master.

DISTANCE of place does not extinguish the duties or the rights of men; but it often renders their exercise impracticable. The same circumstance of distance renders the noxious effects of an evil system in any community less pernicious. But there are situations where this difficulty does not occur; and in which, therefore, these duties are obligatory, and these rights are to be asserted. It has ever been the method of public jurists to draw a great part of the analogies on which they form the law of nations, from the principles of law which prevail in civil community. Civil laws are not all of them merely positive. Those which are rather conclusions of legal reason, than matters of statutable provision, belong to universal equity, and are universally applicable. Almost the whole prætorian law is such. There is a *Law of Neighbourhood* which does not leave a man perfect master on his own ground. When a neighbour sees a *new erection*, in the nature of a nuisance, set up at his door, he has a right to represent it to the judge; who, on his part, has a right to order the work to be staid; or if established, to be removed. On this head, the parent law is express and clear; and has made many wise provisions, which, without destroying, regulate and restrain the right of *ownership*, by the right of *vicinage*. No *innovation* is permitted that may redound, even secondarily, to the prejudice of a neighbour. The whole doctrine of that important head of prætorian law, "*De novi operis nunciatione*," is founded on the principle, that no *new* use should be made of a man's private liberty of operating upon his private property, from whence a detriment may be justly apprehended by his neighbour. This law of denunciation is prospective. It is to anticipate what is called *damnum*

infectum, or *damnum nondum factum*, that is a damage justly apprehended but not actually done. Even before it is clearly known, whether the innovation be damageable or not, the judge is competent to issue a prohibition to innovate, until the point can be determined. This prompt interference is grounded on principles favourable to both parties. It is preventive of mischief difficult to be repaired, and of ill blood difficult to be softened. The rule of law, therefore, which comes before the evil, is amongst the very best parts of equity, and justifies the promptness of the remedy; because as it is well observed, *Res damni infecti celeritatem desiderat et periculosa est dilatio.* This right of denunciation does not hold, when things continue, however inconveniently to the neighbourhood, according to the *ancient* mode. For there is a sort of presumption against novelty, drawn out of a deep consideration of human nature and human affairs; and the maxim of jurisprudence is well laid down, *Vetustas pro lege semper habetur.*

Such is the law of civil vicinity. Now where there is no constituted judge, as between independent states there is not, the vicinage itself is the natural judge. It is, preventively, the assertor of its own rights; or remedially, their avenger. Neighbours are presumed to take cognizance of each others acts. "*Vicini, vicinorum facta presumuntur scire.*" This principle, which, like the rest, is as true of nations, as of individual men, has bestowed on the grand vicinage of Europe, a duty to know, and a right to prevent, any capital innovation which may amount to the erection of a dangerous nuisance. Of the importance of that innovation, and the mischief of that nuisance, they are, to be sure, bound to judge not litigiously: but it is in their competence to judge. They have uniformly acted on this right. What in civil society is a ground of action, in

politic society is a ground of war. But the exercise of that competent jurisdiction is a matter of moral prudence. As suits in civil society, so war in the political must ever be a matter of great deliberation. It is not this or that particular proceeding, picked out here and there, as a subject of quarrel, that will do. There must be an aggregate of mischief. There must be marks of deliberation; there must be traces of design; there must be indications of malice; there must be tokens of ambition. There must be force in the body where they exist; there must be energy in the mind. When all these circumstances combine, or the important parts of them, the duty of the vicinity calls for the exercise of its competence: and the rules of prudence do not restrain, but demand it.

* * * *

Our neighbours are men; and who will attempt to dictate the laws, under which it is allowable or forbidden to take a part in the concerns of men, whether they are considered individually or in a collective capacity, whenever charity to them, or a care of my own safety, calls forth my activity. Circumstances perpetually variable, directing a moral prudence and discretion, the *general* principles of which never vary, must alone prescribe a conduct fitting on such occasions. The latest casuists of public law are rather of a republican cast, and in my mind, by no means so averse as they ought to be to a right in the people (a word which ill defined is of the most dangerous use) to make changes at their pleasure in the fundamental laws of their country. These writers, however, when a country is divided, leave abundant liberty for a neighbour to support any of the parties according to his choice*. This interference must

* Vattel.

indeed always be a right, whilst the privilege of doing good to others, and of averting from them every sort of evil, is a right: circumstances may render that right a duty. It depends wholly on this, whether it be a *bona fide* charity to a party, and a prudent precaution with regard to yourself, or whether under the pretence of aiding one of the parties in a nation, you act in such a manner as to aggravate its calamities, and accomplish its final destruction. In truth it is not the interfering or keeping aloof, but iniquitous intermeddling, or treacherous inaction which is praised or blamed by the decision of an equitable judge.

* * * *

The affair of the establishment of a government is a very difficult undertaking for foreign powers to act in as *principals*; though as *auxiliaries and mediators*, it has been not at all unusual, and may be a measure full of policy and humanity, and true dignity.

The first thing we ought to do, supposing us not giving the law as conquerors, but acting as friendly powers applied to for counsel and assistance in the settlement of a distracted country, is well to consider the composition, nature, and temper of its objects, and particularly of those who actually do, or who ought to exercise power in that state.

* * * *

It will be a just and irresistible presumption against the fairness of the interposing power, that he takes with him no party or description of men in the divided state. It is not probable, that these parties should all, and all alike, be more adverse to the true interests of their country, and less capable of forming a judgment upon them, than those who are absolute strangers to their affairs, and to the character of the

actors in them, and have but a remote, feeble, and secondary sympathy with their interest. Sometimes a calm and healing arbiter may be necessary; but, he is to compose differences, not to give laws. It is impossible that any one should not feel the full force of that presumption. Even people, whose politics for the supposed good of their own country lead them to take advantage of the dissensions of a neighbouring nation in order to ruin it, will not directly propose to exclude the natives, but they will take that mode of consulting and employing them which most nearly approaches to an exclusion.

* * * *

It might well disgrace sovereigns to take part with a deposed tyrant. It would suppose in them a vicious sympathy. But not to make a common cause with a just prince, dethroned by traitors and rebels, who proscribe, plunder, confiscate, and in every way cruelly oppress their fellow-citizens, in my opinion is to forget what is due to the honour, and to the rights of all virtuous and legal government.

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Never shall I think any country in Europe to be secure, whilst there is established, in the very centre of it, a state (if so it may be called) founded on principles of anarchy, and which is, in reality, a college of armed fanatics, for the propagation of the principles of assassination, robbery, rebellion, fraud, faction, oppression, and impiety. *Mahomet*, hid as for a time he was, in the bottom of the sands of Arabia, had his spirit and character been discovered, would have been an object of precaution to provident minds. What if he had erected his fanatic standard for the destruction of the christian religion in *luce Asiæ*, in the midst of

en noon-day splendour of the then civilized
? The princes of Europe, in the beginning of this
y, did well not to suffer the monarchy of France
allow up the others. They ought not now, in
inion, to suffer all the monarchies and common-
is to be swallowed up in the gulph of this pol-
anarchy.

INVESTIGATION.

haracters of nature are legible, it is true; but
are not plain enough to enable those who run,
d them. We must make use of a cautious, I
lmost said, a timorous method of proceeding.
ust not attempt to fly, when we can scarcely
d to creep. In considering any complex matter,
ght to examine every distinct ingredient in the
sition, one by one; and reduce every thing to
tmost simplicity; since the condition of our
binds us to a strict law and very narrow limits.
ght afterwards to re-examine the principles by
fect of the composition, as well as the composi-
y that of the principles. We ought to compare
bject with things of a similar nature, and even
hings of a contrary nature; for discoveries may
d often are made by the contrast, which would
e us on the single view. The greater number
comparisons we make, the more general and
ore certain our knowledge is like to prove, as
upon a more extensive and perfect induction.
n enquiry thus carefully conducted, should fail
t of discovering the truth, it may answer an end
ps as useful, in discovering to us the weakness
own understanding. If it does not make us
ing, it may make us modest. If it does not pre-
us from error, it may at least from the spirit of
; and may make us cautious of pronouncing

with positiveness or with haste, when so much labour may end in so much uncertainty.

JACOBINISM.

JACOBINISM is the revolt of the enterprising talents of a country against its property. When private men form themselves into associations for the purpose of destroying the pre-existing laws and institutions of their country; when they secure to themselves an army by dividing amongst the people of no property, the estates of the ancient and lawful proprietors; when a state recognizes those acts; when it does not make confiscations for crimes, but makes crimes for confiscations; when it has its principal strength, and all its resources in such a violation of property; when it stands chiefly upon such a violation; massacring by judgments, or otherwise, those who make any struggle for their old legal government, and their legal, hereditary, or acquired possessions—I call this *jacobinism by establishment*.

* * * *

Jacobinism does not consist in the having or not having, a certain pageant under the name of a king, but in taking the people as equal individuals, without any corporate name or description, without attention to property, without division of powers, and forming the government of delegates from a number of men so constituted, in destroying or confiscating property, and bribing the public creditors, or the poor, with the spoils, now of one part of the community, now of another, without regard to prescription or possession.

* * * *

In a cause like this, and in a time like the present, there is no neutrality. They who are not actively, and with decision and energy, against jacobinism,

are its partisans. They who do not dread it, love it. It cannot be viewed with indifference. It is a thing made to produce a powerful impression on the feelings. Such is the nature of jacobinism, such is the nature of man, that this system must be regarded either with enthusiastic admiration, or with the highest degree of detestation, resentment, and horror.

JUSTICE.

JUSTICE is grave and decorous, and in its punishments rather seems to submit to a necessity, than to make a choice.

KINGS. MONARCHS. MONARCHY.

THEY are very easily alienated from all the higher orders of their subjects, whether civil or military, laic or ecclesiastical. It is with persons of condition that sovereigns chiefly come into contact. It is from them that they generally experience opposition to their will. It is with *their* pride and impracticability, that princes are most hurt; it is with *their* servility and baseness, that they are most commonly disgusted; it is from their humours and cabals, that they find their affairs most frequently troubled and distracted. But of the common people in pure monarchical governments, kings know little or nothing; and therefore being unacquainted with their faults (which are as many as those of the great, and much more decisive in their effects when accompanied with power) kings generally regard them with tenderness and favour, and turn their eyes towards that description of their subjects, particularly when hurt by opposition from the higher orders. It was thus that the king of France (a perpetual example to all sovereigns) was ruined.

* * * *

The single person of a king cannot be a party. Woe to the king who is himself his party! The royal party with the king or his representatives at its head, is the *royal cause.*

* * * *

Monarchs in general respect some settled order of things, which they find it difficult to move from its basis, and to which they are obliged to conform, even when there are no positive limitations to their power.

* * * *

It is one of the advantages of monarchy, to have no local seat. It may maintain its rights out of the sphere of its territorial jurisdiction, if other powers will suffer it.

* * * *

A monarchy ought not to be left a moment without a representative, having an interest in the succession.

* * * *

Without monarchy in England most certainly we never can enjoy either peace or liberty.

THE KING OF GREAT BRITAIN.

KINGS, in one sense, are undoubtedly the servants of the people, because their power has no other rational end than that of the general advantage; but it is not true that they are, in the ordinary sense (by our constitution, at least,) any thing like servants; the essence of whose situation is to obey the commands of some other, and to be removable at pleasure. But the king of Great Britain obeys no other person; all other persons are individually, and collectively too, under him, and owe to him a legal obedience. The law,

which knows neither to flatter nor to insult, calls this high magistrate, not our servant, as this humble divine calls him, but "*our sovereign lord the king;*" and we, on our parts, have learned to speak only the primitive language of the law, and not the confused jargon of their Babylonian pulpits.

As he is not to obey us, but as we are to obey the law in him, our constitution has made no sort of provision towards rendering him, as a servant, in any degree responsible. Our constitution knows nothing of a magistrate like the *Justicia* of Arragon; nor of any court legally appointed, nor of any process legally settled for submitting the king to the responsibility belonging to all servants. In this he is not distinguished from the commons and the lords; who in their several public capacities, can never be called to an account for their conduct; although the revolution society chooses to assert, in direct opposition to one of the wisest and most beautiful parts of our constitution, that "a king is no more than the first servant of the "public, created by it, *and responsible to it.*"

Ill would our ancestors at the revolution have deserved their fame for wisdom, if they had found no security for their freedom, but in rendering their government feeble in its operations, and precarious in its tenure; if they had been able to contrive no better remedy against arbitrary power than civil confusion.

* * * *

Many on the continent altogether mistake the condition of a king of Great Britain. He is a real king, and not an executive officer. If he will not trouble himself with contemptible details, nor wish to degrade himself by becoming a party in little squabbles, I am far from sure, that a king of Great

Britain, in whatever concerns him as a king, or indeed as a rational man, who combines his public interest with his personal satisfaction, does not possess a more real, solid, extensive power, than the king of France was possessed of before this miserable revolution. The direct power of the king of England is considerable. His indirect, and far more certain power, is great indeed. He stands in need of nothing towards dignity; of nothing towards splendour; of nothing towards authority; of nothing at all towards consideration abroad. When was it that a king of England wanted wherewithal to make him respected, courted, or perhaps even feared in every state in Europe?

LABOUR, PHYSICALLY CONSIDERED.

LABOUR is not only requisite to preserve the coarser organs in a state fit for their functions; but it is equally necessary to these finer and more delicate organs on which, and by which, the imagination and perhaps the other mental powers act. Since it is probable, that not only the inferior parts of the soul, as the passions are called, but the understanding itself makes use of some fine corporeal instruments in its operation; though what they are, and where they are, may be somewhat hard to settle: but that it does make use of such, appears from hence; that a long exercise of the mental powers induces a remarkable lassitude of the whole body; and on the other hand, that great bodily labour, or pain, weakens and sometimes actually destroys the mental faculties. Now, as a due exercise is essential to the coarse muscular parts of the constitution, and that without this rousing they would become languid and diseased, the very same rule holds with regard to those finer parts we have mentioned; to have them in proper order, they must be shaken and worked to a proper degree.

LABOUR, CONSIDERED AS A COMMODITY.

AND, first, I premise that labour is, as I have already intimated, a commodity, and as such, an article of trade. If I am right in this notion, then labour must be subject to all the laws and principles of trade, and not to regulation foreign to them, and that may be totally inconsistent with those principles and those laws. When any commodity is carried to market, it is not the necessity of the vender, but the necessity of the purchaser that raises the price. The extreme want of the seller has rather (by the nature of things with which we shall in vain contend) the direct contrary operation. If the goods at market are beyond the demand, they fall in their value; if below it, they rise. The impossibility of the subsistence of a man, who carries his labour to a market, is totally beside the question in this way of viewing it. The only question is, what is it worth to the buyer?

* * * *

But in the case of the farmer and the labourer, their interests are always the same, and it is absolutely impossible that their free contracts can be onerous to either party. It is the interest of the farmer, that his work should be done with effect and celerity: and that cannot be, unless the labourer is well fed, and otherwise found with such necessaries of animal life, according to its habitudes, as may keep the body in full force, and the mind gay and cheerful. For of all the instruments of his trade, the labour of man (what the ancient writers have called the *instrumentum vocale*) is that on which he is most to rely for the repayment of his capital. The other two, the *semivocale* in the ancient classification, that is, the working stock of cattle, and the *instrumentum mutum*, such as carts,

ploughs, spades, and so forth, though not all inconsiderable in themselves, are very much inferior in utility or in expence; or without a given portion of the first, are nothing at all. For in all things whatever, the mind is the most valuable and the most important; and in this scale the whole of agriculture is in a natural and just order; the beast is as an informing principle to the plough and cart; the labourer is as reason to the beast; and the farmer is as a thinking and presiding principle to the labourer. An attempt to break this chain of subordination in any part is equally absurd; but the absurdity is the most mischievous in practical operation, where it is the most easy, that is, where it is the most subject to an erroneous judgment.

It is plainly more the farmer's interest that his men should thrive, than that his horses should be well fed, sleek, plump, and fit for use, or than that his waggon and ploughs should be strong, in good repair, and fit for service.

On the other hand, if the farmer ceases to profit of the labourer, and that his capital is not continually manured and fructified, it is impossible that he should continue that abundant nutriment, and clothing, and lodging, proper for the protection of the instruments he employs.

It is therefore the first and fundamental interest of the labourer, that the farmer should have a full incoming profit on the product of his labour. The proposition is self-evident, and nothing but the malignity, perverseness, and ill-governed passions of mankind, and particularly the envy they bear to each other's prosperity, could prevent their seeing and acknowledging it, with thankfulness to the benign and wise disposer of all things, who obliges men, whether they will or not, in pursuing their own selfish interests,

to connect the general good with their own individual success.

* * * *

There is an implied contract, much stronger than any instrument or article of agreement between the labourer in any occupation and his employer—that the labour, so far as that labour is concerned, shall be sufficient to pay to the employer a profit on his capital, and a compensation for his risk; in a word, that the labour shall produce an advantage equal to the payment. Whatever is above that, is a direct *tax*; and if the amount of that tax be left to the will and pleasure of another, it is an *arbitrary tax*.

* * * *

If a commodity is raised by authority above what it will yield with a profit to the buyer, that commodity will be the less dealt in. If a second blundering interposition be used to correct the blunder of the first, and an attempt is made to force the purchase of the commodity (of labour for instance), the one of these two things must happen, either that the forced buyer is ruined, or the price of the product of the labour, in that proportion, is raised. Then the wheel turns round, and the evil complained of falls with aggravated weight on the complainant. The price of corn, which is the result of the expence of all the operations of husbandry, taken together, and for some time continued, will rise on the labourer, considered as a consumer. The very best will be, that he remains where he was. But if the price of the corn should not compensate the price of labour, what is far more to be feared, the most serious evil, the very destruction of agriculture itself, is to be apprehended.

* * * *

It is not true that the rate of wages has not encreased with the nominal price of provisions. I allow it has not fluctuated with that price, nor ought it; and the squires of Norfolk had dined, when they gave it as their opinion, that it might or ought to rise and fall with the market of provisions. The rate of wages in truth has no *direct* relation to that price. Labour is a commodity like every other, and rises or falls according to the demand. This is in the nature of things; however, the nature of things has provided for their necessities. Wages have been twice raised in my time, and they bear a full proportion, or even a greater than formerly, to the medium of provision during the last bad cycle of twenty years. They bear a full proportion to the result of their labour. If we were wildly to attempt to force them beyond it, the stone which we had forced up the hill would only fall back upon them in a diminished demand, or, what indeed is the far lesser evil, an aggravated price of all the provisions, which are the result of their manual toil.

* * * *

Laws prescribing, or magistrates exercising a very stiff, and often inapplicable rule, or a blind and rash discretion, never can provide the just proportions between earning and salary on the one hand, and nutriment on the other: whereas interest, habit, and the tacit convention, that arise from a thousand nameless circumstances, produce a *tact* that regulates without difficulty, what laws and magistrates cannot regulate at all.

* * * *

The vulgar error on this subject arises from a total

confusion in the very idea of things widely different in themselves;—those of convention, and those of judicature. When a contract is making, it is a matter of discretion and of interest between the parties. In that intercourse, and in what is to arise from it, the parties are the masters. If they are not completely so, they are not free, and therefore their contracts are void.

But this freedom has no farther extent, when the contract is made; then their discretionary powers expire, and a new order of things takes its origin. Then, and not till then, and on a difference between the parties, the office of the judge commences. He cannot dictate the contract. It is his business to see that it be *enforced;* provided that it is not contrary to pre-existing laws, or obtained by force or fraud. If he is in any way a maker or regulator of the contract, in so much he is disqualified from being a judge. But this sort of confused distribution of administrative and judicial characters, (of which we have already as much as is sufficient, and a little more) is not the only perplexity of notions and passions which trouble us in the present hour.

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Legislative acts, attempting to regulate this part of œconomy, do, at least, as much as any other, require the exactest detail of circumstances, guided by the surest general principles that are necessary to direct experiment and enquiry, in order again from those details to elicit principles, firm and luminous general principles, to direct a practical legislative proceeding.

LANDED PROPRIETORS.

I AM unalterably persuaded, that the attempt to oppress, degrade, impoverish, confiscate, and extinguish

the original gentlemen, and landed property of a whole nation, cannot be justified under any form it may assume. I am satisfied beyond a doubt, that the project of turning a great empire into a vestry, or into a collection of vestries, and of governing it in the spirit of a parochial administration, is senseless and absurd, in any mode, or with any qualifications. I can never be convinced, that the scheme of placing the highest powers of the state in churchwardens and constables, and other such officers, guided by the prudence of litigious attornies, and jew brokers, and set in action by shameless women of the lowest condition, by keepers of hotels, taverns, and brothels, by pert apprentices, by clerks, shop-boys, hair-dressers, fiddlers, and dancers on the stage, (who, in such a commonwealth as your's, will in future overbear, as already they have overborne, the sober incapacity of dull uninstructed men, of useful but laborious occupations) can never be put into any shape, that must not be both disgraceful and destructive. The whole of this project, even if it were what it pretends to be, and was not in reality the dominion, through that disgraceful medium, of half a dozen, or perhaps fewer, intriguing politicians, is so mean, so low-minded, so stupid a contrivance, in point of wisdom, as well as so perfectly detestable for its wickedness, that I must always consider the correctives which might make it in any degree practicable, to be so many new objections to it.

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The very nature of a country life, the very nature of landed property, in all the occupations, and all the pleasures they afford, render combination and arrangement (the sole way of procuring and exerting influence) in a manner impossible amongst country people.—Combine them by all the art you can, and all the in-

dustry, they are always dissolving into individuality. Any thing in the nature of incorporation is almost impracticable amongst them. Hope, fear, alarm, jealousy, the ephemerous tale that does its business and dies in a day, all these things, which are the reins and spurs by which leaders check or urge the minds of followers, are not easily employed, or hardly at all, amongst scattered people. They assemble, they arm, they act with the utmost difficulty, and at the greatest charge. Their efforts, if ever they can be commenced, cannot be sustained. They cannot proceed systematically.

LAW.

THERE are occasions, I admit, of public necessity, so vast, so clear, so evident, that they supersede all laws. Law being only made for the benefit of the community, cannot in any one of its parts resist a demand which may comprehend the total of the public interest. To be sure, no law can set itself up against the cause and reason of all law. But such a case very rarely happens; and this * most certainly is not such a case. The mere time of the reform is by no means worth the sacrifice of a principle of law. Individuals pass like shadows; but the commonwealth is fixed and stable. The difference, therefore, of to-day and to-morrow, which to private people is immense, to the state is nothing. At any rate, it is better, if possible, to reconcile our œconomy with our laws, than to set them at variance; a quarrel which in the end must be destructive to both.

* This was spoken by Mr. Burke on his propositions for an œconomical reform.

SMALL, indeed, was the security which the corporation of London enjoyed, before the act of William and Mary, and which all the other corporations secured by no statute, enjoy at this hour, if strict law was employed against them. The use of strict law has always been rendered very delicate by the same means, by which the almost unmeasured legal powers residing (and in many instances dangerously residing) in the crown, are kept within due bounds; I mean, that strong superintending power in the house of commons, which inconsiderate people have been prevailed on to condemn as trenching on prerogative. Strict law is by no means such a friend to the rights of the subject, as they have been taught to believe. They who have been most conversant in this kind of learning will be most sensible of the danger of submitting corporate rights of high political importance to these subordinate tribunals. The general heads of law on that subject are vulgar and trivial. On them there is not much question. But it is far from easy to determine what special acts, or what special neglect of action, shall subject corporations to a forfeiture. There is so much laxity in this doctrine, that great room is left for favour or prejudice, which might give to the crown an entire dominion over those corporations. On the other hand, it is undoubtedly true, that every subordinate corporate right ought to be subject to controul; to superior direction; and even to forfeiture upon just cause. In this reason and law agree. In every judgment given on a corporate right of great political importance, the policy and prudence make no small part of the question. To these considerations a court of law is not competent; and indeed an attempt at the

least intermixture of such ideas with the matter of law, could have no other effect, than wholly to corrupt the judicial character of the court, in which such a cause should come to be tried. It is besides to be remarked, that if in virtue of a legal process a forfeiture should be adjudged, the court of law has no power to modify or mitigate. The whole franchise is annihilated, and the corporate property goes into the hands of the crown.

LAWGIVER.

THE true lawgiver ought to have a heart full of sensibility. He ought to love and respect his kind, and to fear himself. It may be allowed to his temperament to catch his ultimate object with an intuitive glance; but his movements towards it ought to be deliberate. Political arrangement, as it is a work for social ends, is to be only wrought by social means. There mind must conspire with mind. Time is required to produce that union of minds which alone can produce all the good we aim at. Our patience will achieve more than our force. If I might venture to appeal to what is so much out of fashion in Paris, I mean to experience, I should tell you, that in my course I have known, and, according to my measure, have co-operated with great men; and I have never yet seen any plan which has not been mended by the observations of those who were much inferior in understanding to the person who took the lead in the business. By a slow but well-sustained progress, the effect of each step is watched; the good or ill success of the first, gives light to us in the second; and so, from light to light, we are conducted with safety through the whole series. We see, that the parts of the system do not clash. The evils latent in the most

promising contrivances are provided for as they arise. One advantage is as little as possible sacrificed to another. We compensate, we reconcile, we balance. We are enabled to unite into a consistent whole the various anomalies and contending principles that are found in the minds and affairs of men. From hence arises, not an excellence in simplicity, but one far superior, an excellence in composition. Where the great interests of mankind are concerned through a long succession of generations, that succession ought to be admitted into some share in the councils which are so deeply to affect them. If justice requires this, the work itself requires the aid of more minds than one age can furnish. It is from this view of things that the best legislators have been often satisfied with the establishment of some sure, solid, and ruling principle in government; a power like that which some of the philosophers have called a plastic nature; and having fixed the principle, they have left it afterwards to its own operation.

To proceed in this manner, that is, to proceed with a presiding principle, and a prolific energy, is with me the criterion of profound wisdom. What your politicians think the marks of a bold, hardy genius, are only proofs of a deplorable want of ability. By their violent haste, and their defiance of the process of nature, they are delivered over blindly to every projector and adventurer, to every alchymist and empiric.

LEVELLING.

Those who attempt to level, never equalize. In all societies, consisting of various descriptions of citizens, some description must be uppermost. The levellers therefore only change and pervert the natural order

of things; they load the edifice of society, by setting up in the air what the solidity of the structure requires to be on the ground.

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Such is the event of all compulsory equalizations. They pull down what is above. They never raise what is below: and they depress high and low together beneath the level of what was originally the lowest.

MORAL LEVELLING.

A CONSCIENTIOUS person would rather doubt his own judgment, than condemn his species. He would say, I have observed without attention, or judged upon erroneous maxims; I trusted to profession, when I ought to have attended to conduct. Such a man will grow wise, not malignant, by his acquaintance with the world. But he that accuses all mankind of corruption ought to remember that he is sure to convict only one. In truth I should much rather admit those whom at any time I have disrelished the most, to be patterns of perfection, than seek a consolation to my own unworthiness, in a general communion of depravity with all about me.

That this ill-natured doctrine should be preached by the missionaries of a court I do not wonder. It answers their purpose. But that it should be heard among those who pretend to be strong assertors of liberty, is not only surprising, but hardly natural. This moral levelling is a *servile principle*. It leads to practical passive obedience far better, than all the doctrines which the pliant accommodation of theology to power has ever produced. It cuts up by the roots, not only all idea of forcible resistance, but even of civil opposition. It disposes men to an abject sub-

mission, not by opinion, which may be shaken by argument or altered by passion, but by the strong ties of public and private interest. For if all men who act in a public situation are equally selfish, corrupt, and venal, what reason can be given for desiring any sort of change, which, besides the evils which must attend all changes, can be productive of no possible advantage? The active men in the state are true samples of the mass. If they are universally depraved, the commonwealth itself is not sound.

LIBERTY.

CIVIL freedom is not, as many have endeavoured to persuade us, a thing that lies hid in the depth of abstruse science. It is a blessing and a benefit, not an abstract speculation; and all the just reasoning that can be put upon it, is of so coarse a texture, as perfectly to suit the ordinary capacities of those who are to enjoy, and of those who are to defend it. Far from any resemblance to those propositions in geometry, and metaphysics, which admit no medium, but must be true or false in all their latitude; social and civil freedom, like all other things in common life, are variously mixed and modified, enjoyed in very different degrees, and shaped into an infinite diversity of forms, according to the temper and circumstances of every community. The *extreme* of liberty (which is its abstract perfection, but its real fault) obtains no where, nor ought to obtain any where. Because extremes, as we all know, in every point which relates either to our duties or satisfactions in life, are destructive both to virtue and enjoyment. Liberty too must be limited in order to be possessed. The degree of restraint it is impossible in any case to settle precisely. But it ought to be the constant aim of every wise public council, to find out by cautious

experiments, and rational, cool endeavours, with how little, not how much of this restraint, the community can subsist. For liberty is a good to be improved, and not an evil to be lessened.

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There are people, who have split and anatomised the doctrine of free government, as if it were an abstract question concerning metaphysical liberty and necessity; and not a matter of moral prudence and natural feeling. They have disputed, whether liberty be a positive or a negative idea; whether it does not consist in being governed by laws; without considering what are the laws, or who are the makers; whether man has any rights by nature; and whether all the property he enjoys, be not the alms of his government, and his life itself their favour and indulgence. Others corrupting religion, as these have perverted philosophy, contend, that christians are redeemed into captivity; and the blood of the Saviour of mankind has been shed to make them the slaves of a few proud and insolent sinners. These shocking extremes, provoking to extremes of another kind; speculations are let loose as destructive to all authority, as the former are to all freedom; and every government is called tyranny and usurpation which is not formed on their fancies.

* * * *

Men are qualified for civil liberty, in exact proportion to their disposition to put moral chains upon their own appetites; in proportion as their love to justice is above their rapacity; in proportion as their soundness and sobriety of understanding is above their vanity and presumption; in proportion as they are more disposed to listen to the counsels of the wise and good,

in preference to the flattery of knaves. Society cannot exist unless a controlling power upon will and appetite be placed somewhere, and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters.

* * * *

Liberty when men act in bodies, is *power*. Considerate people before they declare themselves, will observe the use which is made of *power;* and particularly of so trying a thing as *new* power in *new* persons, of whose principles, tempers, and dispositions they have little or no experience, and in situations where those who appear the most stirring in the scene may possibly not be the real movers.

* * * *

Abstract liberty, like other mere abstractions, is not to be found. Liberty inheres in some sensible object; and every nation has formed to itself some favourite point, which by way of eminence becomes the criterion of their happiness.

* * * *

Often the desire and design of a tyrannic domination lurks in the claim of an extravagant liberty. Perhaps in the beginning it *always* displays itself in that manner. No man has ever affected power which he did not hope from the favour of the existing government, in any other mode.

* * * *

A brave people will certainly prefer liberty, accompanied with a virtuous poverty, to a depraved

and wealthy servitude. But before the price of comfort and opulence is paid, one ought to be pretty sure it is real liberty which is purchased, and that she is to be purchased at no other price. I shall always, however, consider that liberty as very equivocal in her appearance, which has not wisdom and justice for her companions; and does not lead prosperity and plenty in her train.

* * * *

I allow, as I ought to do, for the effusions which come from a *general* zeal for liberty. This is to be indulged, and even to be encouraged, as long as the *question is general.* An orator, above all men, ought to be allowed a full and free use of the praise of liberty. A common place in favour of slavery and tyranny delivered to a popular assembly, would indeed be a bold defiance to all the principles of rhetoric. But in a question whether any particular constitution is or is not a plan of rational liberty, this kind of rhetorical flourish in favour of freedom in general, is surely a little out of its place. It is virtually a begging of the question. It is a song of triumph, before the battle.

* * * *

The distinguishing part of our constitution is its liberty. To preserve that liberty inviolate, seems the particular duty and proper trust of a member of the house of commons. But the liberty, the only liberty I mean, is a liberty connected with order; that not only exists along with order and virtue, but which cannot exist at all without them. It inheres in good and steady government, as in its substance and vital principle.

* * * *

I have no idea of a liberty unconnected with honesty and justice. Nor do I believe, that any good constitutions of government or of freedom, can find it necessary for their security to doom any part of the people to a permanent slavery. Such a constitution of freedom, if such can be, is in effect no more than another name for the tyranny of the strongest faction; and factions in republics have been, and are, full as capable as monarchs, of the most cruel oppression and injustice. It is but too true, that the love, and even the very idea, of genuine liberty, is extremely rare. It is but too true, that there are many, whose whole scheme of freedom is made up of pride, perverseness, and insolence. They feel themselves in a state of thraldom, they imagine that their souls are cooped and cabined in, unless they have some man, or some body of men, dependent on their mercy. This desire of having some one below them, descends to those who are the very lowest of all,—and a protestant cobler, debased by his poverty, but exalted by his share of the ruling church, feels a pride in knowing it is by his generosity alone, that the peer, whose footman's instep he measures, is able to keep his chaplain from a jail.

* * * *

But what is liberty without wisdom, and without virtue? It is the greatest of all possible evils; for it is folly, vice, and madness, without tuition or restraint. Those who know what virtuous liberty is, cannot bear to see it disgraced by incapable heads, on account of their having high sounding words in their mouths. Grand, swelling sentiments of liberty, I am sure I do

not despise. They warm the heart; they enlarge and liberalize our minds; they animate our courage in a time of conflict. Old as I am, I read the fine raptures of Lucan and Corneille with pleasure. Neither do I wholly condemn the little arts and devices of popularity. They facilitate the carrying of many points of moment; they keep the people together; they refresh the mind in its exertions; and they diffuse occasional gaiety over the severe brow of moral freedom. Every politician ought to sacrifice to the graces; and to join compliance with reason. But in such an undertaking as that in France, all these subsidiary sentiments and artifices are of little avail. To make a government requires no great prudence. Settle the seat of power; teach obedience: and the work is done. To give freedom is still more easy. It is not necessary to guide; it only requires to let go the rein. But to form a *free government;* that is, to temper together these opposite elements of liberty and restraint in one consistent work, requires much thought, deep reflection, a sagacious, powerful, and combining mind.

LIBERTY OF CONSCIENCE.

No man, under the false and hypocritical pretence of liberty of conscience, ought to be suffered to have no conscience at all.

LOANS.

A CORRUPT and improvident loan, like every thing else corrupt or prodigal, cannot be too much condemned: but there is a short-sighted parsimony still more fatal than an unforeseeing expence. The value of money must be judged like every thing else from its rate at market. To force that market, or any market, is of all things the most dangerous. For a small

temporary benefit, the spring of all public credit might be relaxed for ever. The monied men have a right to look to advantage in the investment of their property. To advance their money, they risk it; and the risk is to be included in the price. If they were to incur a loss, that loss would amount to a tax on that peculiar species of property. In effect, it would be the most unjust and impolitic of all things, unequal taxation. It would throw upon one description of persons in the community, that burthen which ought by fair and equitable distribution to rest upon the whole. None on account of their dignity should be exempt; none (preserving due proportion) on account of the scantiness of their means. The moment a man is exempted from the maintenance of the community, he is in a sort separated from it. He loses the place of a citizen.

So it is in all *taxation*; but in a *bargain*, when terms of loss are looked for by the borrower from the lender, compulsion, or what virtually is compulsion, introduces itself into the place of treaty. When compulsion may be at all used by a state in borrowing, the occasion must determine. But the compulsion ought to be known, and well defined, and well distinguished: for otherwise treaty only weakens the energy of compulsion, while compulsion destroys the freedom of a bargain. The advantage of both is lost by the confusion of things in their nature utterly unsociable. It would be to introduce compulsion into that in which freedom and existence are the same; I mean credit. The moment that shame, or fear, or force, are directly or indirectly applied to a loan, credit perishes.

There must be some impulse besides public spirit, to put private interest into motion along with it. Monied men ought to be allowed to set a value on their money; if they did not, there could be no monied

men. This desire of accumulation, is a principle without which the means of their service to the state could not exist. The love of lucre, though sometimes carried to a ridiculous, sometimes to a vicious excess, is the grand cause of prosperity to all states. In this natural, this reasonable, this powerful, this prolific principle, it is for the satyrist to expose the ridiculous; it is for the moralist to censure the vicious; it is for the sympathetic heart to reprobate the hard and cruel; it is for the judge to animadvert on the fraud, the extortion, and the oppression; but it is for the statesman to employ it as he finds it, with all its concomitant excellencies, with all its imperfections on its head. It is his part, in this case, as it is in all other cases, where he is to make use of the general energies of nature, to take them as he find them.

* * * *

It is never wise to quarrel with the interested views of men, whilst they are combined with the public interest and promote it: it is our business to tie the knot if possible, closer. Resources that are derived from extraordinary virtues, as such virtues are rare, so they must be unproductive.

LOCAL ATTACHMENT.

It is boasted, that the geometrical policy has been adopted, that all local ideas should be sunk, and that the people should no longer be Gascons, Picards, Bretons, Normans, but Frenchmen, with one country, one heart, and one assembly. But instead of being all Frenchmen, the greater likelihood is that the inhabitants of that region will shortly have no country. No man ever was attached by a sense of pride, partiality, or real affection, to a description of square mea-

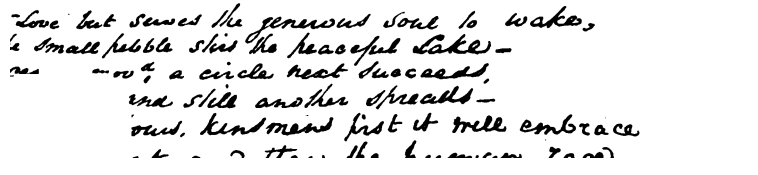
surement. He never will glory in belonging to the checquer, N° 71, or to any other badge-ticket. We begin our public affections in our families. No cold relation is a zealous citizen. We pass on to our neighbourhoods, and our habitual provincial connexions. These are inns and resting places. Such divisions of our country as have been formed by habit, and not by a sudden jerk of authority, were so many little images of the great country in which the heart found something which it could fill. The love to the whole is not extinguished by this subordinate partiality. Perhaps it is a sort of elemental training to those higher and more large regards, by which alone men come to be affected, as with their own concern, in the prosperity of a kingdom so extensive as that of France. In that general territory itself, as in the old name of provinces, the citizens are interested from old prejudices and unreasoned habits, and not on account of the geometric properties of its figure.

* * * *

It is exceedingly common for men to contract their love to their country, into an attachment to its petty subdivisions; and they sometimes even cling to their provincial abuses, as if they were franchises, and local privileges.

LOVE.

THE passion called love, has so general and powerful an influence; it makes so much of the entertainment, and indeed so much the occupation of that part of life which decides the character for ever, that the mode and the principles on which it engages the sympathy, and strikes the imagination, become of the



utmost importance to the morals and manners of every society.

LOVE OF ADVENTURE.

Our complexion is such, that we are palled with enjoyment, and stimulated with hope; that we become less sensible to a long-possessed benefit, from the very circumstance that it is become habitual. Specious, untried, ambiguous prospects of new advantage recommend themselves to the spirit of adventure, which more or less prevails in every mind. From this temper, men, and factions, and nations too, have sacrificed the good, of which they had been in assured possession, in favour of wild and irrational expectations.

MANNERS.

But the age of chivalry is gone. That of sophisters, œconomists, and calculators, has succeeded; and the glory of Europe is extinguished for ever. Never, never more, shall we behold that generous loyalty to rank and sex, that proud submission, that dignified obedience, that subordination of the heart, which kept alive, even in servitude itself, the spirit of an exalted freedom. The unbought grace of life, the cheap defence of nations, the nurse of manly sentiment and heroic enterprize is gone! It is gone, that sensibility of principle, that chastity of honour, which felt a stain like a wound, which inspired courage whilst it mitigated ferocity, which ennobled whatever it touched, and under which vice itself lost half its evil, by losing all its grossness.

This mixed system of opinion and sentiment had its origin in the ancient chivalry; and the principle, though varied in its appearance by the varying state of human affairs, subsisted and influenced through a long succession of generations, even to the time we

ink Smiles around in boundless beauty has
d heaven beholds his image in its wea
Pope's Essay on Man

live in. If it should ever be totally extinguished, the loss I fear will be great. It is this which has given its character to modern Europe. It is this which has distinguished it under all its forms of government, and distinguished it to its advantage, from the states of Asia, and possibly from those states which flourished in the most brilliant periods of the antique world. It was this, which, without confounding ranks, had produced a noble equality, and handed it down through all the gradations of social life. It was this opinion which mitigated kings into companions, and raised private men to be fellows with kings. Without force, or opposition, it subdued the fierceness of pride and power; it obliged sovereigns to submit to the soft collar of social esteem, compelled stern authority to submit to elegance, and gave a domination vanquisher of laws, to be subdued by manners.

But now all is to be changed. All the pleasing illusions, which made power gentle, and obedience liberal, which harmonized the different shades of life, and which by a blind assimilation, incorporated into politics the sentiments which beautify and soften private society, are to be dissolved by this new conquering empire of light and reason. All the decent drapery of life is to be rudely torn off. All the superadded ideas, furnished from the wardrobe of a moral imagination, which the heart owns, and the understanding ratifies, as necessary to cover the defects of our naked shivering nature, and to raise it to dignity in our own estimation, are to be exploded as a ridiculous, absurd, and antiquated fashion.

On this scheme of things, a king is but a man, a queen is but a woman; a woman is but an animal; and an animal not of the highest order. All homage paid to the sex in general as such, and without distinct views, is to be regarded as romance and folly. Regicide,

and parricide, and sacrilege, are but fictions of superstition, corrupting jurisprudence by destroying its simplicity. The murder of a king, or a queen, or a bishop, or a father, are only common homicide; and if the people are by any chance, or in any way gainers by it, a sort of homicide much the most pardonable, and into which we ought not to make too severe a scrutiny.

On the scheme of this barbarous philosophy, which is the offspring of cold hearts and muddy understandings, and which is as void of solid wisdom, as it is destitute of all taste and elegance, laws are to be supported only by their own terrors, and by the concern, which each individual may find in them, from his own private speculations, or can spare to them from his own private interests. In the groves of *their* academy, at the end of every visto, you see nothing but the gallows. Nothing is left which engages the affections on the part of the commonwealth. On the principles of this mechanic philosophy, our institutions can never be embodied, if I may use the expression, in persons; so as to create in us love, veneration, admiration, or attachment. But that sort of reason which banishes the affections is incapable of filling their place. These public affections, combined with manners, are required sometimes as supplements, sometimes as correctives, always as aids to law. The precept given by a wise man, as well as a great critic, for the construction of poems, is equally true as to states:—*Non satis est pulchra esse poemata, dulcia sunto.* There ought to be a system of manners in every nation which a well-formed mind would be disposed to relish. To make us love our country, our country ought to be lovely.

But power, of some kind or other, will survive the shock in which manners and opinions perish; and it will find other and worse means for its support. The

usurpation which, in order to subvert ancient institutions, has destroyed ancient principles, will hold power by arts similar to those by which it has acquired it. When the old feudal and chivalrous spirit of *fealty*, which, by freeing kings from fear, freed both kings and subjects from the precaution of tyranny, shall be extinct in the minds of men, plots and assassinations will be anticipated by preventive murder and preventive confiscation, and that long roll of grim and bloody maxims, which form the political code of all power, not standing on its own honour, and the honour of those who are to obey it. Kings will be tyrants from policy when subjects are rebels from principle.

When ancient opinions and rules of life are taken away, the loss cannot possibly be estimated. From that moment we have no compass to govern us; nor can we know distinctly to what port we steer. Europe undoubtedly, taken in a mass, was in a flourishing condition the day on which your revolution was completed. How much of that prosperous state was owing to the spirit of our old manners and opinions is not easy to say; but as such causes cannot be indifferent in their operation, we must presume, that, on the whole, their operation was beneficial.

We are but too apt to consider things in the state in which we find them, without sufficiently adverting to the causes by which they have been produced, and possibly may be upheld. Nothing is more certain, than that our manners, our civilization, and all the good things which are connected with manners, and with civilization, have, in this European world of ours, depended for ages upon two principles; and were indeed the result of both combined; I mean the spirit of a gentleman, and the spirit of religion. The nobility and the clergy, the one by profession, the other

by patronage, kept learning in existence, even in the midst of arms and confusions, and whilst governments were rather in their causes than formed. Learning paid back what it received to nobility and to priesthood; and paid it with usury, by enlarging their ideas, and by furnishing their minds. Happy if they had all continued to know their indissoluble union, and their proper place! Happy if learning, not debauched by ambition, had been satisfied to continue the instructor, and not aspired to be the master! Along with its natural protectors and guardians, learning will be cast into the mire, and trodden down under the hoofs of a swinish multitude*.

If, as I suspect, modern letters owe more than they are always willing to own to ancient manners, so do other interests which we value full as much as they are worth. Even commerce, and trade, and manufacture, the gods of our œconomical politicians, are themselves perhaps but creatures; are themselves but effects, which, as first causes, we choose to worship. They certainly grew under the same shade in which learning flourished. They too may decay with their natural protecting principles. With you, for the present at least, they all threaten to disappear together. Where trade and manufactures are wanting to a people, and the spirit of nobility and religion remains, sentiment supplies, and not always ill supplies their place; but if commerce and the arts should be lost in an experiment to try how well a state may stand without these old fundamental principles, what sort of a thing must be a nation of gross, stupid, ferocious, and at the same time, poor and sordid barbarians,

* See the fate of Bailly and Condorcet, supposed to be here particularly alluded to. Compare the circumstances of the trial, and execution of the former with this prediction.

destitute of religion, honour, or manly pride, possessing nothing at present, and hoping for nothing hereafter?

I wish you may not be going fast, and by the shortest cut, to that horrible and disgustful situation. Already there appears a poverty of conception, a coarseness and vulgarity in all the proceedings of the assembly and of all their instructors. Their liberty is not liberal. Their science is presumptuous ignorance. Their humanity savage and brutal.

It is not clear, whether in England we learned those grand and decorous principles, and manners, of which considerable traces yet remain, from you, or whether you took them from us. But to you, I think, we trace them best. You seem to me to be—*gentis incunabula nostræ*. France has always more or less influenced manners in England; and when your fountain is choked up and polluted, the stream will not run long, or not run clear with us, or perhaps with any nation. This gives all Europe, in my opinion, but too close and connected a concern in what is done in France. Excuse me, therefore, if I have dwelt too long on the atrocious spectacle of the sixth of October 1789, or have given too much scope to the reflections which have arisen in my mind on occasion of the most important of all revolutions, which may be dated from that day, I mean a revolution in sentiments, manners, and moral opinions.

* * * *

Manners are of more importance than laws. Upon them, in a great measure the laws depend. The law touches us but here and there, and now and then. Manners are what vex or sooth, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible operation, like that of the

air we breathe in. They give their whole form and colour to our lives. According to their quality, they aid morals, they supply them, or they totally destroy them.

* * * *

Whilst *manners* remain entire, they will correct the vices of law, and soften it at length to their own temper.

* * * *

When manners were corrupted, the laws were relaxed; as the latter always follow the former, when they are not able to regulate them, or to vanquish them.

MARRIAGE.

Other legislators, knowing that marriage is the origin of all relations, and consequently the first element of all duties, have endeavoured, by every art, to make it sacred. The christian religion, by confining it to the pairs, and by rendering that relation indissoluble, has, by these two things, done more towards the peace, happiness, settlement, and civilization of the world, than by any other part in this whole scheme of divine wisdom.

MEASURES NOT MEN.

It is an advantage to all narrow wisdom and narrow morals, that their maxims have a plausible air; and, on a cursory view, appear equal to first principles. They are light and portable. They are as current as copper coin; and about as valuable. They serve equally the first capacities and the lowest; and they are, at least, as useful to the worst men as the best. Of this stamp is the cant of *not men, but measures;* a sort of charm, by which many people get loose from every honourable engagement.

MEDDLERS.

MEN little think how immorally they act in rashly meddling with what they do not understand. Their delusive good intention is no sort of excuse for their presumption. They who truly mean well must be fearful of acting ill.

MEDITERRANEAN.

By the express provisions of a recent treaty, we had engaged with the King of Naples to keep a naval force in the Mediterranean. But, good God! was a treaty at all necessary for this? The uniform policy of this kingdom as a state, and eminently so as a commercial state, has at all times led us to keep a powerful squadron and a commodious naval station in that central sea, which borders upon, and which connects, a far greater number and variety of states, European, Asiatic, and African, than any other. Without such a naval force, France must become despotic mistress of that sea, and of all the countries whose shores it washes. Our commerce must become vassal to her, and dependent on her will.

MEN OF LETTERS.

MEN of letters, fond of distinguishing themselves, are rarely averse to innovation.

* * * *

I can form a tolerable estimate of what is likely to happen from a character, chiefly dependent for fame and fortune, on knowledge and talent, as well in its morbid and perverted state, as in that which is sound and natural. Naturally men so formed and finished are the first gifts of Providence to the world. But when they have once thrown off the fear of God,

which was in all ages too often the case, and the fear of man, which is now the case, and when in that state they come to understand one another, and to act in corps, a more dreadful calamity cannot arise out of hell to scourge mankind. Nothing can be conceived more hard than the heart of a thorough-bred metaphysician. It comes nearer to the cold malignity of a wicked spirit than to the frailty and passion of a man. It is like that of the principle of evil himself, incorporeal, pure, unmixed, ~~dephlegmated, defecated~~ evil.

* * * *

Writers, especially when they act in a body, and with one direction, have great influence on the public mind.

MERCANTILE AND MONIED INTERESTS.

As to the mere matter of estimation of the mercantile or any other class, this is regulated by opinion and prejudice. In England a security against the envy of men in these classes, is not so very complete as we may imagine. We must not impose upon ourselves. What institutions and manners together had done in France, manners alone do here. It is the natural operation of things where there exists a crown, a court, splendid orders of knighthood, and an hereditary nobility;—where there exists a fixed, permanent, landed gentry, continued in greatness and opulence by the law of primogeniture, and by a protection given to family settlements;—where there exists a standing army and navy;—where there exists a church establishment, which bestows on learning and parts an interest combined with that of religion and the state;—in a country where such things exist, wealth, new in its acquisition and precarious in its duration, can never rank first, or even near the first; though wealth has

its natural weight, further, than as it is balanced and even preponderated amongst us as amongst other nations, by artificial institutions and opinions growing out of them.

* * * *

The monied interest is in its nature more ready for any adventure; and its possessors more disposed to new enterprizes of any kind. Being of a recent acquisition, it falls in more naturally with any novelties. It is therefore the kind of wealth which will be resorted to by all who wish for change.

MERCY.

MERCY is not a thing opposed to justice. It is an essential part of it; as necessary in criminal cases, as in civil affairs equity is to law.

THE END OF THE FIRST VOLUME.

C. WHITTINGHAM, *Printer*, Dean Street.

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TO THE

WORKS OF THE RIGHT HON. EDMUND BURKE.

THAT the reader may be enabled, without trouble, to turn to the various parts of Mr. BURKE's works, from which these volumes are selected, the Editor has thought proper to give an Index of Reference. As the passages in these volumes are not numbered, the Editor has in the Index given the initial words of each. The edition referred to is that of 1803, in eight 8vo. volumes.

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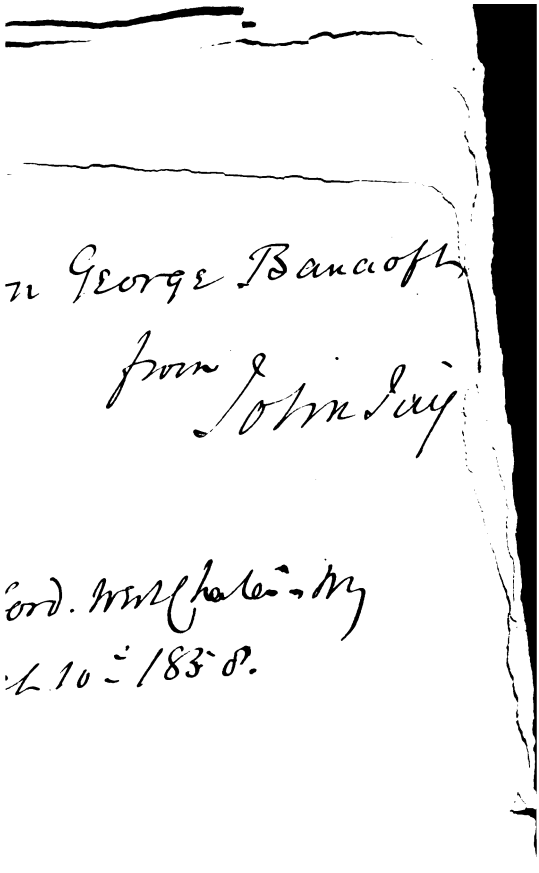

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